The Lutheran Outlook

A Christmas Greeting

From the President of the A.L.C.

Last Issue of The Lutheran Outlook

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The Church Invades the World
Bernhard Christensen

Declaring the Whole Counsel of God
Ethan Mengers

The Christian in the World
George H. Koehler

World Without End
George Drach

VOLUME ~~XVII~~ 18 NOVEMBER-DECEMBER, 1953 NUMBER 11-12

The Editor's Page

A Christmas Greeting

The true celebration of Christmas must begin and end with giving of glory to God.

The angels of the heavenly chorus struck the opening note of that divine symphony with the refrain, "Glory to God in the highest." The shepherds, first among men to celebrate Christmas, beheld and worshipped the Christ-child in the lowly Bethlehem manger and, at the close of that first Christmas service, "returned, glorifying and praising God." The triumphant joyful song of the earliest Christians who beheld His advent and became His followers is the inspired chant, "We beheld his glory—glory as of the only-begotten of the Father!" Never could they fully fathom, nor could they explain the fulness of that divine glory revealed to them in Christ; but it became in them a power which all forces of evil, hatred and bitter persecution could not shake. Henceforth they sought nothing higher than to live their lives to the glory of God, reflecting by their faith the majesty of His holiness, and the boundless mercy of His love.

The purpose of Christ's coming was to reveal to men the glory of God. First, His glory as the all-powerful and all-wise Creator the preserving and providing Father of all creaturehood. "Why are ye anxious?" asks the Son, "Your heavenly Father knoweth ye have need of these things." But more than this. Christ reveals further the majestic, awesome glory of the Father's stern justice and His holiness. Never does Jesus picture His Father as one Who deals lightly or carelessly with sin. "And I say unto you that every idle word that men shall speak, they shall give account thereof in the day of judgment."

When we sinful men listen to these stern demands of God's utter holiness there is but one course open—to fall upon our faces and cry, "God, be merciful to me, a sinner!" And to every such earnest penitent worshipper Christ reveals the crowning purpose of His coming to earth: for He came, finally, to reveal the glory of God in His merciful all-forgiving and all-embracing love. In Christ we see God as the sorrowing Father Who is deeply concerned for His prodigal children, lost in the ways of sin. The child cannot find the way back to Father's house, so He sent His Son to reveal the way. The child cannot bear the load nor pay the price of his crushing debt of neglect and sin, so He sent His Son "to minister and to give His life a ransom for many." "I have come," He declares, "to seek and to save that which is lost." . . . "that they might have life, and have it abundantly."

The purpose? God has revealed the glory of His love in Christ for more than a negative purpose of escape from eternal punishment for sin. There is also a positive purpose—very positive, very definite. To every one who has accepted He gives a royal commission: "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvellous light." He reveals the glory of His love unto us that we may "show it forth" unto others, that they too may behold and believe to the glory of God.

For every reader this Christmastide, from the interim editors and the publishing staff of the *Lutheran Outlook*, this is our prayerful Christmas greeting: May you behold His glory in all the fulness of its meaning, that, having beheld it, you may 'return, glorifying and praising God for all the things you have seen and heard, even as it was spoken unto you.'

C. C. Madsen

Who's Who—Dr. Bernhard Christensen is president of Augsburg College and Seminary (LFC) in Minneapolis, Minnesota. — Dr. Ethan Mengers is professor of Old Testament at Trinity Theological Seminary (UELC), Blair, Nebraska. — The Revs. Koehler and Drach are known to our readers from earlier contributions.

To utilize work already done by our reviewers, all book reviews on hand are being printed in this final issue.

Please note carefully the Executive Committee's official notice of discontinuance on page four.

The Lutheran Outlook

Official Organ of the American Lutheran Conference

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, the Lutheran Free Church, and the United Evangelical Lutheran Church. The Conference has a total baptized membership of 1,721,108. Its congregations number 6,266, and it has 4,651 ordained ministers.

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The
LUTHERAN OUTLOOK

OLUME XVII NOVEMBER-DECEMBER, 1953 NUMBER 11-12

EDITORIAL

From the President of The American Lutheran Conference

On behalf of the Executive Committee of the Ameri- n Lutheran Conference it is my privilege to extend eetings to all the readers of the *Lutheran Outlook,* and wish for all of you and your families a happy, blessed ristmas and New Year, filled with many and varied idences of God's blessing and love. May the Prince of ace bring joy and happiness to your hearts and homes.

It was not easy for the Executive Committee to reach decision regarding the discontinuance of the *Lutheran utlook.* We were aware of the fact that there were ny readers who enjoyed this magazine and hoped for continuance. However, in fairness to all concerned d in view of other developments in the field of reli- ous and Lutheran journalism, we felt that this step ould be taken now, while the magazine still enjoyed excellent reputation for editing and contents.

As the Executive Committee considered this question of e *Outlook,* and decided to discontinue its publication, e also reviewed other activities of the American Lu- eran Conference during its years of existence. It ems evident now that one of the great privileges of e Conference has been to inaugurate various forms of operative programs, most of which have now been ken over by larger united Lutheran programs, es- cially the National Lutheran Council. Time after time operative work was started only to find its real fruition in larger cooperative programs than the ones involving the five general bodies of the American Lutheran Conference. Looking at things in this way, we see that the various projects of the American Lutheran Conference have been a great blessing, and that giving up activities has only resulted in greater life and greater blessing. In that spirit we thought with gratitude to God of the service performed by the *Outlook,* and by the many committees and commissions which have been superseded by committees and commissions of larger Lutheran agencies.

The Executive Committee is also preparing recommendations concerning the future of the American Lutheran Conference itself. We appreciate the fine attitude of the general body Presidents and other members of the Executive Committee as we face these issues together. The outcome of these studies and recommendations will be made known at the next annual convention of the American Lutheran Conference.

NEXT CONVENTION BEGINS NOVEMBER 10, 1954

Place, plans, and program for the next convention of the AMERICAN LUTHERAN CONFERENCE will be announced later, but we suggest that you plan now to reserve two or three days for the next convention, which will start Nov. 10, 1954.

S. E. Engstrom.

Last Issue of
The Lutheran Outlook

After seventeen years of continuous publication, the Executive Committee of the American Lutheran Conference unanimously decided to discontinue its publication with this issue.

The *Lutheran Outlook* has served a most useful, inspiring, and educational existence. Even now there are many subscribers who will miss this magazine each month, with its balanced editorial presentation of theological and practical articles.

The last few years it has become increasingly evident that the increased emphasis upon circulation of all church body papers, and the increased activities of larger agencies than the American Lutheran Conference, made the circulation problems of the *Lutheran Outlook* more and more difficult. Since March, 1953, the subscription list has fallen off a total of approximately 500, or about 50 subscriptions per month.

In the October issue of the *Lutheran Outlook* we paid tribute to our last editor, Dr. Dell, who had done so much to continue the effectiveness of this periodical. The material in the last issue and part of the material in this issue had been gathered by Dr. Dell before his death in September.

We wish to express our thanks to Dr. C. C. Madsen, a member of the faculty at the Trinity Theological Seminary in Blair, Nebraska, and also to Mr. H. Skov Nielsen, whose assistance made this issue of the *Lut Outlook* possible. We are also deeply grateful to M H. Stave, the Manager of the Lutheran Publishing H at Blair, who has served as acting business ma since the resignation of Mr. P. A. Magnussen in Se ber.

There have been many hours of sacrificial wor in by past editors, writers and contributors to th *theran Outlook*. To all of them we say a word of gratitude. We are also thankful to many subscriber have supported the magazine with great loyalty, of whom now have prepaid subscriptions for years a

SUBSCRIBERS WHO HAVE PAID IN ADVA MAY CLAIM REFUND

All subscribers who have paid subscriptions in ad of 1953 may claim a refund by writing to Mr. Stave, manager of Lutheran Publishing House, Nebraska. Such claims should be in by March 15,

We send this last issue of the *Lutheran Outlook* the mails with the prayer that the messages of this and all past issues may be a glory to God and h bless His Name.

The Executive Committee
American Lutheran Conferen

The Church Invades the World

Echoes from the 1953 Kirchentag in Hamburg

Bernhard Christensen

I

A DRIZZLING RAIN WAS FALLING as I left the Hotel Reichshof to go down the street a block or two to the square in front of the railroad station, ere, according to the printed program of the Kirchen- one of the open-air "evangelization" meetings was to held at five o'clock. Quite a crowd had already assem- d, attracted by the playing of a brass ensemble. On improvised platform was a group of about a half-doz- young men, all of them bronzed and athletic in ap- rance. I learned afterwards that they included both gy and laymen. A tall, wiry young man about thirty med to be presiding—if one may use so formal a term ut so informal a procedure.

As the musicians concluded, the speaking began. I de- ed very soon that no slight rainfall was going to ghten me into the station. Apparently, most of the er listeners made the same decision, although after a e the players took their instruments to shelter.

had heard street-preaching before, on both sides of Atlantic, of many kinds. Occasionally, in years gone I had participated in it myself. But never had I heard thing like this in bold and vigorous proclamation on open street of the message of Christ and His Church. doubt the very appearance of the witnesses (for they re that rather than "preachers") had something to do h its impressiveness. But also the "technique" was esting. Every sentence seemed filled with the fire- wer of deep conviction. No one spoke more than a y few minutes. As one paused and stepped back, an- er would step forward and carry the thought further. re were no old well-worn phrases. Here was no aca- nic discourse. All was alive, vibrant with conviction, llenging to faith and action.

The audience did not accept it all without opposition. me hecklers raised sharp questions about the church, pastors, the Bible. These were listened to, briefly, d answered. But the whole meeting, lasting about ee-quarters of an hour, was kept on a high plane of rm Christian witness. There was much stress on the urch, urgent invitation to return to the Church, to er into its life, to help share its message with the rld. And at the center of the message was Christ, the vior.

The meeting closed as informally as it had begun. As ne of the speakers engaged one of the questioners in vate conversation, there was an interesting "post- le" a gentle-faced, gray-clad elderly woman mounted platform and began to tell, very simply, about how had been led from a merely nominal Christianity in- to a living faith in Christ. I listened to her too. Her message corroborated what the more dynamic previous speakers had proclaimed. There were a few others, who like myself, were glad for her testimony. As if to ward off criticism, she made it a point to say, "I am no sect-Christian; I am a Church-Christian." And she gave the name of her congregation.

One of the announced purposes of the Kirchentag is to "bring the Church out of the ghetto," to bring it into vital contact with the life of the people, to make its message heard far beyond the walls of the church-buildings, in the halls and marketplaces of the world. Nevertheless, as I walked back to the hotel, I found it difficult to believe—not least against the background of my own experience of church-life in Germany a quarter-century earlier—that *this* was the voice, the life, of the German Church. Yet the printed literature announced that *hundreds* of such "people's evangelization" meetings were being held in street and shop and factory, during this Kirchentag week.

II

Actually, the street and factory meetings constituted only one aspect, among dozens, of the Kirchentag program. It might well have been possible for a visitor to attend and be deeply impressed by the week-long sessions and scarcely be aware of these projects in popular evangelism. We spent only the week-end in Hamburg, between the LWF Theological Conferences in Loccum and Berlin, but even those two and one-half days gave us opportunity to get impressions of many phases of the great assembly which has become, beyond all comparison, the most imposing Protestant church gathering in present-day Germany. A few examples may help suggest the comprehensiveness and variety of the activities which it includes.

The Kirchentag seeks to bring the Christian message not only in the everyday language of the common man, but also through the media of the highest art and in forms that appeal to those with the finest cultural tastes. With the application of considerable persistence—the regular tickets were all taken—we managed to get standing room in the great old St. Michaelis Church to hear the Friday evening rendition of the *Messiah* by the Oratorio Choir and the enlarged Hamburg Chamber Orchestra. (Bishop Lilje said publicly on Sunday that as he listened, he had wondered whether any music even in heaven could be more beautiful.) We also heard Bach's *St. Matthew's Passion* on Sunday night, in the same large church filled to capacity. And there were many,

many other outstanding musical programs during the week.

An hour of each morning at the Kirchentag is devoted to Bible study. In the complex of a half-dozen or more auditoria, each seating thousands, where the largest indoor meetings were held, several "Bible study groups" were conducted simultaneously. We chose to attend the one led by Professor Rendtdorf of Kiel. About four or five thousand were present—among them, incidentally, a large number of deaconesses whose white caps scattered over the audience were a vivid reminder of this important phase of church life in Germany. The study was a simple, direct exposition and application of Isaiah 40, with food for both the Christian mind and the Christian soul. In this meeting, too, as in the others, our hearts were stirred by the whole-hearted singing of the assembly. German church people seem to know an unlimited number of hymns from memory; the Kirchentag, however, had its own special pocket hymnal—imprinted with the beautiful five-fold cross, a striking transformation from the Nazi swastika which for a dozen tragic years dominated the great assemblies of Germany.

Outstanding features of the Kirchentag program were the "Arbeitsgruppen," panel discussions and open forums dealing with Christianity in various phases of contemporary life. We attended one on "Christianity and the Changing Life in the Village." There were about 1000-1500 in the audience. Presiding was Claus von Bismarck, one of the prominent young Christian lay leaders of West Germany. The panel, numbering about a dozen persons, included representatives of education, the clergy, labor, farming, industry, government, women, youth. One of the latter, a young man from East Germany, in an exceptionally striking contribution, made it clear that many of the deepest problems were common to both West and East. (Ten thousand East Germans were this year granted permission to attend—and not one, we are told, used the opportunity to escape to the West.) There was a frank facing of the fact that technological advance is undermining the old placid life of the village. The problem of the breakdown of parental authority was discussed. It was recognized that government alone cannot give the answer. The life of the village must be renewed from within. In that process the church must have a large part. Faith and worship are vital life-sources of true community.

Leaving the village panel-forum and moving on to a meeting where Christianity and the political situation was being discussed, we had convincing evidence of how large a part this phase of German life also plays in the interest in the Kirchentag. Dr. Martin Niemoeller had spoken the day before, stressing the Christian's duty to "be at peace with all men" and denouncing the implied proposal of the West to forgive and forget Germany's past at the price of her uniting in the program against Communism. In Niemoeller's words, the Germans today are "a people ground between two millstones." Now a leading theologian with a background of Russian prison-camps and with views sharply differing from Niemoeller's was answering him. The Ernst Merck Hall, sea some 10,000, was crowded. Over a broad green mall sun and shade, sat many hundreds of others listenin the address broadcast over loud-speakers. Listening observing, even a foreigner could sense deeply in t throng the atmosphere of a people being reborn int newness of life and unity after the night of Nazi ho and shame. The West German elections, held th week later, gave eloquent testimony of the viewp that won the strongest following in the nationwide bate that had swept through every corner of West G many, and could not be shut out, either, from the K chentag.

There were special gatherings of women and of men Saturday night. I attended the latter (again in drizz rain), held in the larger open square before the St. chaeliskirche, and heard Bishop Dibelius of Berlin, Mayor of Hamburg, and a leading government offi from Bonn, discuss the principles of Christianity app to the immediate political situation. It was very care ly, but withal powerfully, done. There was no minc of words. The Bishop made it clear that he believed ery one should be a member of a political party, take a clear stand on issues, and indicated that that what he himself had done. As an American I felt t there was a peculiar mixture of church and state in meeting; yet I could not but be thankful for the cl toned Christian witness given also by the represe tives of politics, and wish that we had more equally equivocal voices on the American scene.

It is clear that the Church, both Protestant and Ca lic, is a powerful force also in the politics of the Germany. A striking article by H. G. von Studnitz pearing in the Hamburg Anzeiger during the Kirch tag days gave frank expression to this. He pointed that the Church was the first rallying center to mini to a broken people's needs in the bleak days just a the War's close; and that today "the Kirchentag is only platform where today East and West Germ stand together." He even suggests that it would be order to give recognition to the important place of Church in the life of the nation by an arrangement s ilar to that in England, where the bishops have a sea the House of Lords!

III

Perhaps the paragraphs above give the reader an pression of a strange blending of life's contrasting pha —politics and religion, Bach and Handel and str preaching, Bible-study and the social implication of Gospel. Precisely such is the impression that a fore guest at the Kirchentag receives. One feels that her at once a nation questing its way toward new life vigor under the aegis of the Christian Gospel, and a an example of ecumenical, world-wide Christianity bu ing forth from bonds of national customs and patterns churchliness to proclaim itself as the one true answer human need and sin in every area of life. One feels it the veritable power of the Resurrection which

theme of all the sermons preached in more than a ndred crowded churches in and about Hamburg on closing Sunday morning of the Kirchentag. One feels t here is something of what Christianity was meant be, salt and light and leaven, not just for a select few hin the church-walls, but for all the people. Even in worldly harbor-city of Hamburg there must have n few who were not made vividly aware that, also this secularized century, the Church and the Gospel forces to be reckoned with, both by the individual l by society.

One outstanding reason for this is unquestionably the t that though the Kirchentag has won the whole-arted support of all the evangelical Churches of Ger-ny—at the closing session at the City Park, attended about 250,000, there was also a fraternal greeting ought by the president of the corresponding Roman tholic organization! — yet it is essentially a lay move-nt. Its founder and president is Dr. Reinhold von adden-Trieglaff, who ever since his return from a Si-ian prison camp in 1945 has given himself with un-ided devotion to the renewal and building of a "living urch" in Germany. In its specific form, the Kirchentag ives a movement begun in the middle of the last cen-y by Johan Henry Wichern, one of the great pioneers social Christianity in Germany. That movement had, wever, died out nearly seventy-five years before its surrection under the leadership of von Thadden and his associates. But also in its new and vastly more powerful form its goal might well be expressed in Wichern's words: *"The Church must produce and send forth men for whom every position or vocation in life transforms itself into a pulpit, men full of faith, full of courage, men fitted and trained, burning in love for the people, armed with the evidences of the Spirit and of power."*

Are there real values in a Christian mass movement like today's Kirchentag in Germany?—values which perchance we also in our less homogeneous religious situation in America might utilize toward the strengthening of both the Church's own life and its "invasion of the world"? One could answer in terms of the tens of thousands in attendance at Hamburg, of the vast public impact made on both the city and the nation, of the sense of inward unity created even across deep-going ecclesiastical clefts and political boundaries. But perhaps a better, truer answer is that given by an anonymous writer in the Hamburg public press as the 1953 Kirchentag drew to a close:

> "Numbers do not always prove anything and are perhaps in the case of the Kirchentag highly unimportant. The real result of these days can not be measured, because it leaves its effect in the hearts and souls of people who, seeking and doubting, came together and through the experience of fellowship, through the Word of the Gospel, found the way to a new beginning."

Declaring the Whole Counsel of God

Ethan Mengers

N ONE of those striking expressions which illumine the pages of Holy Writ, St. Paul states with great earnestness, "I shrank not from declaring unto you *e whole counsel of God.*" The words strike home to ery conscientious pastor.

It is impossible to escape the implication that every eacher is charged with the same responsibility. He is nt to declare the whole of God's message to the urch. The stress is upon *the completeness* of the mes-ge proclaimed. What is required is not good sermons, t complete preaching. If a minister, on occasion, has me reason to feel, "There, by the grace of God, I suc-eded in giving the flock a good message from the rd," well and good. Yet it is not enough. He must rvey all his preaching and teaching and personal testi-ony in the light of Paul's standard, and answer the estion, "Have I told them all? Have I omitted any uth God sent me to declare? Have I set forth the whole unsel of God?"

Good Preaching Must Be Judged over a Long Period

It follows at once that the measure of good preaching *cannot be the single sermon.* It is scarcely enough to think of a period of several months; the range should be that of a few years. If, in a ministry of such a period, the messenger from God has been diligent in declaring every truth needful for his flock, omitting nothing God would have him speak, there may be reason to speak of good preaching.

The preaching to which St. Paul referred in his memorable statement was of such an extended duration. He mentions a period of three years (Acts 20:31) in which he labored in Ephesus. His public preaching and his testimony "from house to house" constituted one whole. St. Paul felt that the content of his message, and the faithfulness and earnestness with which it had been set forth, justified him in saying, "I am innocent of the blood of all of you."

Good preaching, then, is complete preaching, as measured over a considerable span of time. This runs counter to the conception generally current. Perhaps laymen have most frequently missed this truth, possibly because their attention has not been directed to it. Yet it is an important point.

It is not uncommon for earnest young men in college, or gifted laymen in a church, to be able to present a very good Christian message, or even several of them. Such a mesage may constitute a fine contribution at a given time and place, and is indeed to be encouraged. So far so good. But it is quite another thing to assume the chief responsibility for proclaiming the Word of God to a parish, month after month, not only so that each sermon in itself is fresh and effective, but also so that no great truth needed for the winning of souls or for the well-rounded growth of all types of hearers shall be omitted.

Certain conclusions are immediately apparent. If good preaching is the faithful proclaiming of the whole counsel of God, over extended periods, then the evaluation of our preaching must take that fact into account. For one thing, the trial sermon will be seen to have only a very limited value. And again, what shall one say about extremely short pastorates? Is it not evident that longer pastorates have their value because of this point? And what implications might this have for putting a higher estimate on the mature years in a minister's life? May we not say that a minister will be able to declare the whole counsel of God far better after he has had a long life devoted to a study of the Word and to a consideration of the needs of men, than otherwise?

The Contents of the Gospel Proclamation

There are a number of verses in St. Paul's farewell address to the Ephesian elders (Acts 20:18-35) which indicate the content of the message; and there are a number of other pertinent passages that point to the message, or reiterate the urgency of proclaiming the full message of God. St. Paul said, "I shrank not from declaring unto you *anything that was profitable* . . . testifying both to Jews and Greeks repentance toward God and faith toward our Lord Jesus Christ . . ." His was a "ministry which I received from the Lord Jesus, to testify the Gospel of the grace of God." In such terms he describes the "whole counsel of God." His message aimed at bringing about repentance toward God and faith in Christ; that is, it was evangelistic, it aimed at effecting conversions. But it also aimed at providing food to nurture the newfound life and bring it to maturity. This is implied in the expression "anything that was profitable" and is especially clear in his admonition to the elders to "feed the church," (v. 28), and when he says that the "word of His grace is able to build you up." (v. 32.) This is in the area of sanctification, "to give you the inheritance among all them that are sanctified." In a similar vein St. Paul addresses Timothy:

> I charge thee in the sight of God, and of Christ Jesus, who shall judge the living and the dead, by his appearing and his kingdom: preach the w be urgent in season, out of season; reprove, reb exhort, with all longsuffering and teaching. II T 4:1,2.

And again,

> Give diligence to present thyself approved God, a workman that needeth not to be ashar *handling aright* the word of truth. II Tim. 2:15.

It is here that the kinship of the preaching of the Go with the Old Testament prophet is apparent. The prophets of old were very sure that what they ha say came directly from God, and that they were u divine compulsion to proclaim it in its fulness.

> Thus saith Jehovah, Stand in the court of Jehov house, and speak . . . *all the words* that I comm thee to speak unto them; *diminish not a word.* 26:2.

From the address to the Ephesian elders it is c that the center of Paul's message was the redemp from sin and judgment brought about by Christ's d and resurrection, the message that Paul often calls Gospel." It is the story of God's grace in Christ. not the purpose of this paper to expound this Gospe grace, so often affirmed by Paul, and throughout New Testament, and which is central in the work Luther, and in the ongoing mission of the evange Church. But it is not amiss to dwell on the sense of gency with which Paul had testified it. It is plain he felt that his hearers would be eternally lost un they could be moved to accept the Gospel, and hence labored day and night, and from house to house, " tears." Proclaiming the whole counsel of God incl proclaiming it with the whole earnestness whic demands.

The Preacher Needs Skill in Spiritual Diagnosis

"Christ and him crucified" should be central in Christian preaching, as it was for Paul. But this sh not lead the preacher to forget that the Christian generated by the Word requires nurture and instruc by that Word, so that spiritual progress is made, an that a well-rounded life is developed in individuals, in the congregation. This is included in the proclama of "anything that is profitable," and in "feeding church." But there are differences in individuals in congregations. Certain groups need an emphasi one truth, other groups on another. Taking into acc the special needs of his congregation is the respons ity of the pastor. This is one of the duties that dem a great deal of him. He must be thoroughly awar the contents of the Gospel and all its implications that he can be sure that he is not omitting anyth And he must be able to diagnose the spiritual nee his hearers. This requires deep and continued stud the Bible and of the doctrines of the Church, and demands attention to history, psychology, and many er disciplines which will help him to understand special needs of his group.

The epistles of Paul illustrate this point. Each of them xpresses or presupposes the centrality of the Cross. ut each of them takes into account those points in hich the recipient falls short of a full-orbed Christian ith and life, and addresses itself to supply the need. In her words, St. Paul had made a careful spiritual diagosis of each congregation, group of congregations, or invidual, to which he is writing, after which he applied e particular truths needed for correction. A striking xample of the same thing from the history of preaching omes to mind in Luther's sermons, following his stay at Vartburg, by which he checked the excesses of Carladt and the iconoclasts.

The pastor's task, then, is to preach the whole truth f God in such a way as to prevent, if possible, onededness in the Christian life of his hearers; and, in ddition, to diagnose such special failings and omissions s may exist, and to overcome them by emphasizing the ruths which are required in each case.

Are Important Truths Being Omitted in Current Lutheran Preaching?

No one can claim to know the character of the preachg in so large a segment of Christianity as the Lutheran hurch in America, or to be able to give a just evaluaion of it. Some impression may be gained, however, rom a survey of sermon topics, or of published maerials, or from discussions among pastors and laymen. rom such samplings a tentative impression can be gaind which need not be wholly without value. There is no oubt that Lutheran preaching can scarcely claim to be ntirely free from the tendency to omit certain ideas; in ome branches of the church certain omissions are more ikely than in others. To be sure, the use of the lessons ppointed for the days of the church year is a great elp toward a complete presentation of the truth of God. ut it is quite possible for a preacher to read a text and et wander far away from it in the sermon. And even he lessons may need to be supplemented—say from the ld Testament—in order to achieve the goal: to proclaim he whole counsel of God. It may be well to suggest cerain truths which possibly are being omitted too often in ome of our pulpits. In any case, the following is written ot in the spirit of one who knows the answers, but rather one who is seeking to ask the right questions.

Is the Preaching of Conversion Being Omitted?

The right balance between preaching aimed at awakning the unsaved and leading them to conversion, and reaching aimed at giving nurture and instruction for he spiritual life already present, is not easily attained. n some places there may be a disposition to stress the rowth in church membership, the doing of work, the uilding up of the organization in its outward form; and ack of it there may lie the assumption that every church nember is *eo ipso* a true Christian. But is this in accordance with the truth, as shown in Scripture? Does not the Bible stress that the grace of Christ must be appropriated in a personal faith? And is it not therefore necessary to catch some of that urgency with which Paul preached "repentance toward God and faith in the Lord Jesus Christ"? At the farthest extreme along this error one might think of those periods in certain state churches when everyone was baptized and confirmed, but when the majority lived out of fellowship with God. Such a situation was sharply criticised by Kierkegaard, among others. And such periods are often followed by one in which the preaching of repentance is stressed, as in the Haugian movement in Norway, or the Inner Mission movement in Denmark.

On the other hand one may meet with the reverse situation. There are Christian people who have experienced such a "crisis" type of conversion, and then later on, possibly due to one-sided preaching, have got into a spiritual rut. They do not want to make spiritual progress. If a preacher comes along who can call forth the warm emotions associated with that conversion experience of long ago, tenderly playing upon them as a master organist fondles the keys of the organ, — ah, what a wonderful preacher *he* is! And yet they may not have learned a thing of what God would have them hear. If the conscientious pastor, rightly diagnosing their need, speaks God's counsel to them in its fulness: on such themes as spiritual growth, overcoming greed, jealousy, strife, faction; growing in stewardship, kindliness, and love; well, he will not be so popular. But he is faithfully proclaiming the whole counsel of God.

Are the Themes of the Law, of Judgment, and Eternal Punishment Omitted?

If some periods of time have overstressed the preaching of damnation and hell, or have done so too negatively, may it not be that we have gone too far to the other side? Are we leaving people with the impression that godliness is a fine thing if one wants to make the effort required, but that actually there is no danger of perdition if one does not seek it? Have we yielded to scepticism concerning the judgment of God? And are we afraid to mention the devil? Is it not possible to deal with these Scriptural teachings in a way that harmonizes with a mature and spiritually developed religious sense, so that the arrows of the scoffers shall miss their mark, because they are aimed at a naive level? How many of our hearers, conditioned by modern naturalistic thought forms, are aware of the fact that the biblical teachings about the devil, final judgment and punishment, did not arise in the early and simpler periods of the Old Testament, but are the sober and mature warnings of Christ, of Peter, and Paul and the other apostles? If we like St. Paul's chapter on love, we ought also to accept what he has to say about God's wrath and judgment; and if we love to hear Jesus' invitation, "Come unto me," ought we not also to listen when He warns against the *Gehenna of fire*? Does it not also fit into "the whole counsel of God"?

Are We Neglecting the Old Testament?

The evidence that the Old Testament is being neglected in the preaching from many pulpits is rather strong. If any college Christianity teacher be asked about the state of biblical knowledge among students he is likely to say that it is at a deplorably low level even among youth from our Lutheran congregations, although there are many individuals who are far above the average. And he may indicate that the ignorance of the Old Testament to be met with is especially great. Now there might be many persons in our constituencies whose knowledge of the Old Testament is very meager even if the pastor has given it a large place in his teaching and preaching. But it is hard to believe that the situation would be exactly what it is if more preaching on the Old Testament, in an impressive and effective way, had been the rule in our pulpits. It is probably not enough to use Old Testament texts at meetings of auxiliaries, Bible classes, and Bible camps. Here they may have a large place. But the largest and most stabilized audience is generally that which faces the pastor at the chief Sunday service. Many have found that using an Old Testament series, such as the Eisenach, the Thomasius, or the Hannover, on the Old Testament, at the morning service one year out of four, or thereabout, can become an exceedingly rich experience, both for the pastor and the congregation. And the congregation will get a great deal more out of the Gospel series followed during the next year, after it has been refreshed and benefited by fifty-two magnificent texts from the Old Covenant.[1] It should be remembered that the writers of the New Testament in no wise felt that they were supplanting the Old. They felt that they were recording its completion and fulfilment.

Are We Omitting Preaching about the Last Things?

Few would challenge the statement that very little about eschatology is being preached from Lutheran pulpits. The evidence from sermons published and topics announced seems strong. Perhaps many feel that this subject ought to be minimized. Yet it is a subject that holds a very large place in the New Testament. Not far from one-sixth of the New Testament is devoted to it; it would be hard to deny that the New Testament portrays the ideal, well-rounded Christian as one who has a deep longing for the return of Christ; who is possessed of great joy in the contemplation of it, and who is strengthened thereby to faithfulness in persecution, and to greater holiness of life, and fervency in the winning of souls. Are we developing a shallow "this-worldly" type of church life by this omission?[2] Are we forcing those people who are awakened to an interest in Chri return to go to those sects who present these themes, often in a manner that sensationalizes them and che ens them,—sects whose doctrine of the sacraments a on many other subjects is especially at variance w Scripture? Even if there are many details in eschat ogy, and especially in those parts that are also apocal tic, which we may not be able to understand, is it possible to perceive the great central truths in it, and present, and even to emphasize, them in our preach in such a way that they minister to a strong and w rounded Christian life? Many of the general truths the apocalyptic literature have demonstrated themsel especially in our times. How can we speak of declar the whole counsel of God if we omit these things in preaching? If in our times men had really known truths of the apocalypses: that mighty anti-christian, monic world powers would arise, with awful propagan techniques, dreadful cruelties, and satanic wisdom a purposefulness,—if that had been known and rec nized, how could the most incredible and fantastic pol mistakes of our history have been committed: the s rendering of 480 million Asiatics to "agrarian refor ers," wiping out a century of Christian missions, or t selling out of Lutheran East-Germany to Russia? The abysmal tragedies were not inevitable; they were ro ed in the error that communism wasn't—couldn't be as bad as it seemed. It is possible, to be sure, that the things would have been done no matter what we m have taught and preached; but how can we be blamele as a church when we have been silent?

If Naziism was possible in Germany because t church preached a quietistic piety, withdrawn fr life's problems, as has often been claimed, it can be sa with equal justice America's criminal mistakes were po sible because America's churches—for two generatio —preached that man is not very bad, the devil is dea hell non-existent, demonic world powers impossible, a human progress inevitable.

May God help us to know—and to preach—the Who Counsel of God!

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[1] There are some good thoughts on this subject in: Josep Woods, **The Old Testament in the Church** (London: S.P.C.K 1949), and R. V. G. Tasker, **The Old Testament in the Ne Testament** (Philadelphia: Westminster Press, 1947). See al Norman Snaith, **Distinctive Ideas of the Old Testament** (Phi adelphia: Westminster Press, 1946).

[2] Whatever judgment one may hold about the expositio of Dr. Joseph A. Seiss on eschatology and The Apocalyps it seems only just to remark that he succeeded in treatin these themes in such a way as to minister to an earne Christian life, which was well-rounded and sober. His wri ings are fine examples of skill in bringing out the **devotion** values of these portions of the Bible.

The Christian in the World

Geo. H. Koehler

GOD HAS A PEOPLE in the world through which He is building and extending His kingdom on earth. He has chosen them out of the world. s shows that Christianity does not come from within but from without. We are born from above, born of Spirit. And ever since that day, we are no longer of world, but are members of God's family and house- d. Christians differ in their thinking and living from se who do not believe in our Lord Jesus Christ. ristians are not a worldly but a godly people. They in the world, but not of the world. Paul said, "I e the mind of Christ"; and Peter said, "We are God's n people who declare the wonderful deeds of him who led us out of darkness into his marvelous light." We ong to two worlds and hold citizenship in two realms. d wants us to be good Christians and also good citi- s. Christianity does not command its adherents to go of the world, for it is God who has placed us in this rld and in it are the tasks which He has assigned to Jesus prayed, "Father, sanctify and keep them from evil one," that they may discharge their duties to the ry of God. Our Christian religion exercises a sancti- g power upon our occupation and vocation. Chris- s ought to be the best workmen, the best merchants, best scholars, the best artists, etc.

There is always the danger of sliding back into the rld from which God rescued us; and for that reason Spirit tells us, "Do not love the world or the things this world. If any one loves the world, love for the her is not in him. For all that is in the world, the t of the eyes and the pride of life, is not of the Father of the world. Do not be conformed to this world be transformed by the renewal of your mind." What d of a world is this that we are to shun and over- e? The unbelieving mankind without God and our ior and all perverted and unredeeming things; the spirit that dominates the masses and infuses into r minds unchristian principles, customs, habits, false losophies of life, and to seek their happiness in sinful asures and passing treasures. These things we must id.

We Christians realize that it is not easy to be a Chris- . In order to be on the safe side and not to lose their vation, some withdraw from the world altogether. re have been, and still are today, two widely differ- conceptions of the functions of the Christians. The t group includes all those Christians who are interest- only in their personal salvation, and the life to be d hereafter. This concept has given us asceticism, nasteries, convents and mysticism. These Christians orce themselves from their social responsibilities in or of a life of contemplation and prayer in preparation the other world. They imagine that they can be safe y within the hospitable walls, but are forgetting that y are taking the little world within their hearts into the cloister and solitary. They do no mission work. This impulse arises from a failure of nerve.

Then there are the many millions of Christians who live unto themselves; they live at ease in Zion. They are too comfortable; too much at home in the world; too well fed and well housed. They are content with themselves and their lot. They never speak to their unchurched neighbors and friends about Christianity and the work of the church, they never make any efforts to share Christ with other men and women. They may be too timid or indifferent or even too selfish to win some soul for Christ. It is obvious that such Christians fail to exert a saving influence upon outsiders and the social life in their community, because they consider their Christian religion as something which they primarily associate with Sunday and church service, daily devotion and prayer meeting—a private affair.

There is no doubt that Christians should devote a certain amount of their time to private devotions and to public worship, so that they may derive from these periods of religious activities the inspiration and spiritual nourishment that will support their inner life. And Christian religion is to some extent our private affair, and our personal relationship with God is something that is completely private and apart from the world, hidden with God in Christ, but the effect of that relationship should color the whole of our actions in our human contacts.

Many Christians don't realize that "the whole world is in the power of the evil one." There is a great apostasy from the spiritual to the secular, from God to the state, from the moral Law to man-made law. This desertion of faith and dependence upon God and His wisdom and guidance has resulted in the low standard of morality. Nations flagrantly break the commandments, "Thou shalt love thy neighbor as thyself, and thou shalt not kill." War slays millions and bankrupts all that take the sword with which to settle the strife with their neighbor. War has never settled anything. They cannot see their stupidity!—The masses are walking in spiritual darkness, following false ideas and ideologies, spurious philosophies: materialism, secularism, communism, totalitarianism, statism, etc. Man has learned to split the atom and is now manufacturing ghastly war weapons that will wipe out whole cities in a few minutes. They tell us, we are preparing for peace! How absurd.

We are living in a social order deeply pervaded by the accumulated results of individual and corporated aggressions, deceit and irresponsible self-seeking. And everyone so born and reared adds his own share of distortions and corrupting falsehoods as he identifies himself with aggression and treacheries of the human heritage. We behold demonic forces, deeply ingrained and powerfully operating manifestations of corporate evil, often beyond our understanding or control; monstrous characters serving the purposes of hell rather than the glory of God,

Sin is conspicuously suggestive in our days. Not all see the carnal sex-appeal in many of our magazines. Do you see the reeking slum sections in our large cities? Do you know of the undercover lotteries, pari-mutuel races that are in vogue and legalized in some states? Do you realize how the destructive and demoralizing power of the liquor evil and the divorce evil is destroying millions of lives and homes? Do you know that the salacious magazines and books are killing morally thousands of our young boys and girls? Many Christians do not even know in what kind of a wicked world they are living.

Now and then we hear men, even righteous men, lament and bemoan the present world situation. Sin is mighty in these days. But is it not true that we have made it ourselves? We Christians capitulated to the evil forces. The outgoing generation has completely failed, and we can only blame ourselves and repent. May the oncoming generation avoid the error of their parents and work together with God and apply His Word which is the only effective, redemptive and transforming means, when put into practice in all our daily affairs. Our Christian way of life handed down to us as the richest heritage is the answer to the many social, economic, national and international problems. The world is sick. It is heart sickness which only God can heal.

We hear the cry from many sides; why does not the Church do something about it? Why does she not influence the thought world? Why does she not have a lobby and pressure group in Congress, state legislatures and city councils and compel them to enact new laws? Law does not reform men. Government cannot legislate righteousness. Men cannot be redeemed from sin by the action of the state or by the rearrangement of social and economic affairs. It is not the function of the Church to enter the field of politics as an organized body. She is not a police force that polices cities, states and nation. To do this nevertheless, would only jeopardize the influence of Christianity and the government and the state would retaliate. The Church is a spiritual body and fights with spiritual weapons: The divine moral Law and the Gospel of the risen Lord Jesus Christ, for which there is no substitute. Individual and public redemption can only be brought about through the Gospel. Regeneration of the individual is the answer to the ills of society. How? Jesus gave to His believers the message and the method when He said: "Go and teach all nations—Go and preach the Gospel to all creatures." That is His great Commission to all Christians. And in addition, "I am with you always. You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses—to the end of the earth." He also gave them the spiritual equipment for the world-wide campaign. The whole world is Christ's mission field. The march of faith began in Jerusalem. Every Christian was an evangelist. The heralds of the glorious and victorious Christ marched from victory to victory. Even dungeon, fire and sword could not crush the mission zeal of the early Church. The world has not seen anything like it ever since. But when the Christians lived at ease in Zion, they became soft and worldly. They were conquered by Islam Palestine, in Syria, Persia, Arabia, Asia Minor, E North Africa; their churches were converted mosques. And up to this day the Christian Church not been able to win the North African and Asiatic ples for Christ. In the last fifty years the Church has millions of its adherents in all communistic coun because the churches had lost their savor, their sa influence. Will the Christian Church of the twen century ever measure up to the evangelistic spirit o early Church? Considering the equipments at our posal, the printing press, radio and television, the t portation and organization, etc.; it should be easier. God nothing is impossible. If He will pour out His it and grant us another Pentecost, then it will com pass. In the meantime the ministers must study mo man in the light of the New Testament and apply Gospel to contemporary life. It is the duty of the C tian pulpit to interpret the Christian ethics in its tionship to our social life. In our time Christianit regarded by millions of men as a theory, a kind of ture or philosophy which has nothing to do with pr cal life. The inactivity of many Christians in public is the weakness of the Church. Instead of being leader in the thought world, education and public m ity, it lifts up its voice but only to protest, to pass lutions. It cannot command. The spirit of the age not listen to it. It goes its own way.

The preaching of the Gospel must be backed up by Christians in their daily living. God wants fruit and world is looking for action. All those who have ex ienced the changing power of the Gospel become C co-workers and partners in the warfare against sin, belief, social evil and all ills of humanity. They feel t responsibilities and obligations and are determine bring redemption to all those that are outside the k dom of God. It was that way in the days of the apos Those who were scattered went about preaching Word. It dare not be any different today. For that son laymen organize societies which become mighty iliaries of the Church. The Sunday school as we k it, was in its inception a laymen institution. The Y Men's Christian Association (YMCA) organized in has saved and directed thousands of young men i countries. This is applied Christianity in the ever life of young people. The Lutheran Laymen's Le (LLL), bringing Christ to the nations by radio, mighty mission agency that is reaching millions in continents. The Lutheran World Action, our Luth Good Samaritan, is preaching the Gospel of merc word and deed among the hungry and suffering women and children in war-stricken areas. Our Bro hoods and Women's Mission societies are making contributions toward the extension and upkeep of C work. The evangelical Academies that have sprun in most of the German provincial churches for the pose of acquainting clergy and laymen with each ot problems, are laymen organizations. The Kirche (Church Day) in Germany was organized by the lay

nhold von Thadden. The recent church days in ttgart, Berlin, Essen and other cities in Germany, e aroused and awakened millions of lukewarm rch people. The Gideons in our land, an organization raveling businessmen whose objective is to place the le in hotels and schools, are doing evangelistic work l help many a clerk to make a Christian vocation out his job. The Roman Catholic Christophers (bearers Christ) are dedicated to Christian principles in litera-e, movies and public life anywhere. Thousands of men have been inspired by the Christophers to pray the Communists on May Day. They work for a nge in the labor union practice, inspire education, l otherwise bear Christ into the marketplace. More or all humanitarian organizations like CARE, the Heifer ject, the Golden Rule Foundation, Meals for Millions, Save the Children Federation, the Christian Chris-s' Fund and others, were largely started by Chris-individuals. A laymen's conference on Christian ed-tion was held in Buffalo, N. Y., in 1952, and since this idea has been taken up by laymen's groups in ny denominations. On October 11 the Protestant rches observed Brotherhood Sunday, and in many rches laymen preached the sermons and furnished music. All these organizations are taking their Chris-religion seriously.

Ve know that much Christian work can be success-y done only through organizations, and also know t more must be done individually in order to make faith real to non-Christians. They want to see our h in action. Just exactly what Jesus said, "Let your t so shine before men that they may see your good rks and glorify your Father in heaven." Our primary cern must be to make Christ known in this world, to souls to Him and build His Church on earth. Our ristian responsibility and task must ever be to set cap-s free, to open blind eyes, to visit the unfortunate in ness and the criminal in prison, and above all to ach the gospel of deliverance to the poor. It is true, ny people would rather see a sermon than hear one. u are writing a gospel, a chapter a day, by deeds t you do and words that you say. Men read what you te, whether faithless or true. Say, what is the gos-according to you?" We have a sacred obligation to d our fellow travelers a hand and show them the way salvation. Sometimes we Christians are "stop signs." e profanity of a ribald mob is stilled because a Chris-appeared on the scene. Evil in a city is banished be-se Christian citizens raised their voices against social ls, slums, legalized gambling, race discrimination. A ristian teacher lets his light shine in his class room, noble lives dedicated to service flow out into the rld. A quiet mother glorifies God in her home, and children remember her example and walk in the ster's footsteps. We have just as bad homes as we are ling to stand for; and just as bad schools as we are ling to stand for; we have just as bad city administra-s as we are willing to stand for; and just as bad gov-ment as we are willing to stand for. We hear people complain about the social evils in their community, but nobody wants to stick his neck out. They are afraid they might lose their job or hurt themselves socially. Christians, your Lord wants you to stand up and speak up. We can have good homes, good schools, clean cities and good government if we are willing to work and fight for them, and willing to pray and pay for them. It is our Christian imperative that we must seek to impose by sheer weight of singularity, the moral principles of Christ upon an immoral society. We must change the modern conception of rights and values; we must teach our generation in which human life is considered a cheap commodity, the worth of a human person; we Christians must become the uncompromising opponents of war, which is and has always been the greatest crime against humanity; we must persuade nations to settle their strife and grievances by arbitration and reconciliation at a roundtable conference and not by annihilation. We must give our land a God-centered educational system to replace our secular system which is in vogue; we must prove that Christianity fills the central position in all segments of life and that our national life and culture will decay and die without our Christian religion as its preserver. We must win the unchristian half of our nation for Christ and teach it to establish Christian homes, which are the bulwark of our land. A nation is only as strong as its homes. We must create a wholesome literature to replace the salacious trash and comics that are for sale at newsstands and corner drugstores. We must work for clean movies, because what a man sees and absorbs intellectually, that he is. We must teach and preach in season and out of season that godliness and righteousness exalt a nation and sin is the reproach to all people. We must have Christians in public offices who exemplify the virtues and characteristics of God's children. It is not enough to turn individuals into Christians. We have got to work for a social order in which it will be possible for men to live like Christians. These are our Christian imperatives and when translated into deeds they give us a new outlook upon life and teach us the New Testament way of life, which is Christ's way of life.

Men are nervous, high-strung, depressed, upset and perturbed by front page news—national and international politics. The fall of the stock market, bad news from Russia, Russia has the H bomb, etc., make millions panicky. All the prewar hopes of the Western nations were shattered by the second World War, and fear and disillusions grip their hearts and minds. They see the preparation for the third World War is the main business of the governments. Is it any wonder that men are losing faith and hope? Is there no hope for this world? All those men who do not believe in God and a hereafter are without hope. But Christians let not their hearts be troubled; they believe in God and in Jesus Christ. We believe that God is in history, and the God who has made the nations can and does overrule the plans of the nations and unmake them when He chooses. No matter how clever statesmen may be, the world's problems will

never be solved except on the basis of the Christian faith. We believe that the redemptive Gospel of Jesus Christ can change men's lives and through those changed men in their thinking and living change the society in which we live. We believe in Jesus Christ and His promises that love and justice will prevail in the end. We believe in a this-worldly and other-worldly hope. We offer this hope which passes all understanding to a hopeless world. Jesus will rule and continue to rule beyond history. He will lead us to final victory when He comes to judge the quick and the dead. Then the voices of heaven and earth shall unite in saying "The kingdoms of this world are become the kingdoms of our Lord and of the Christ, and He shall reign forever and ever."

World Without End

George Drach

EVERYONE of the prescribed collects in the Common Service Book of the Lutheran Church for the Sundays and Festivals of the Church Year ends with the phrase: "World without end." This constant repetition on the lips of thousands of ministers and millions of worshippers not only in Lutheran churches but also in other Christian churches which use the collects, must have a profound significance. Its significance is overlooked or ignored or is perhaps in many cases beyond the comprehension of many worshippers. The origin of this phrase takes us back through centuries of Christian worship, so that billions of praying Christians have used it. It is just possible that in a vague way most have sensed its meaning to be synonymous with forever. If that is the case its use is justified to an extent. But there is more meaning in the phrase than that of everlasting existence because of the first word, namely, WORLD. Without controversy every Christian believer and worshipper will confess that God has the attribute of everlasting existence, that Jesus Christ is the everlasting Saviour of men, and that the redeemed human being has the promise of everlasting life through Christ. The phrase we are studying adds something else which has the property of eternal existence, and we do well to mark and remember its full meaning when we pray: "*World* without end."

Is the world, then, endowed with everlasting existence? When God in the beginning created the heavens and the earth culminating in the creation of man, He said, after seeing "everything He had made," that "it was very good." This implies that the very good creation was intended by God to be everlasting.

Moreover God appointed man to be the lord and master of the earth, to "subdue it" and to "have dominion over every living thing that moves upon the earth." God also planted the tree of life in the garden of Eden, from which man might eat freely and so preserve and strengthen constantly His divine gift of everlasting life. After man had sinned against his Maker by eating of the forbidden tree, "the tree of the knowledge of good and evil," the penalty of death was inflicted upon him, and by expulsion from the garden of Eden he was deprived of the privilege of eating of the fruit of the tree of life, which lost for him the opportunity of constantly restoring God's gift of everlasting life. So in due time he died, and all his descendants have died and will continue to die until by redemption through Christ with the forgiveness of sin and the resurrection of the body, everlasting life is restored in the new heavens and earth. St. Paul sums it up in this short sentence: "The wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

In this loss of eternal life and its final restoration the whole creation is involved, because it is subject to man as its appointed lord and master. St. Paul with his keen and inspired insight reveals it in the words: "The creation waits with eager longing for the revealing of the sons of God, for the creation was subjected to futility, not of its own will but by the will of him who subjected it in hope; because the creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God."

This wonderful restoration of everlasting life for man and for creation was foretold by Jesus Christ when He said to His disciples: "Truly I say to you, in the NEW WORLD, when the Son of Man shall sit on His glorious throne, you who have followed me will also sit on twelve thrones, judging the twelve tribes of Israel; and every one who has left houses or brothers or sisters or father or mother or children or lands for my name's sake will receive a hundredfold and inherit eternal life." So the redeemed of Christ in the new world will have restored to them also the hundredfold gift of full lordship over the earth when it is restored to its pristine attribute of everlasting life by the power and grace of the glorified Redeemer of the *world*. That very title, Redeemer of the World, includes redeemed man and redeemed nature in the "world without end."

There are a number of sayings and acts of Christ which lead to the same conclusion. At the institution of the Lord's Supper He said: "I tell you I shall not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." The Father's kingdom in this instance is the kingdom of glory when the new heavens and the new earth shall have been established through Christ. To interpret this passage

urely figurative in all its details ignores the purpose of od in Christ to restore in the kingdom of glory to man nd nature their primeval blessedness.

The same glory of restoration is described by Christ in nother wonderful promise concerning the eternal abode f His followers, when He said: "In my Father's house re many rooms (many mansions as in the A.V., better xpresses the majesty of it); if it were not so, would I ave told you that I go to prepare a place for you? And hen I go and prepare a place for you, I will come again nd will take you to myself, that where I am you may e also."

Closely related to the great purpose of God to restore is original creation by the redemption wrought by His carnate Son, are the appearances of Christ after His esurrection when He displayed His glorious human naure. He showed Thomas and the other disciples His ierced hands and His wounded side, causing the disciles to "be glad when they saw the Lord," because they ecognized Him as the same Jesus whom they had seen efore His resurrection. This display of His glorified huan nature was an evidence and an assurance of their wn glorified human nature when Christ should come gain to receive them unto himself, and also an assurnce of the glorified human nature of all His faithful llowers in the glorified and everlasting world. On anher occasion Christ manifested His glorified human naure in His post-resurrection appearance by the sea of alilee as they were fishing, and prepared for them a harcoal fire with fish lying on it and bread, inviting em to join Him at the breakfast. Concerning this meal eter testified that they ate and drank with Him after e rose from the dead. This established a foretaste of hat would happen to all faithful disciples in the final storation of the world without end, when the redemption and glorification of man and nature would be comlete and final.

You may ask: How can the world be without end and verlasting, when it is to be destroyed by fire as once it as by water? Destroyed? No. In the days of Noah it as cleansed by the flood. In the final judgment it is to e refined by fire to purify it for its restoration in glory, s gold is refined by fire. The gold remains; the slag or ross is removed. The sin and evil in the present world ill be destroyed but the good earth will remain forver, world without end.

In the new world of which Isaiah dreamed, of which hrist spake, which John in his vision beheld in its glory, all that sin has wrought in nature will be no more, st as all sin will be absent in the lives, soul and body, f all the redeemed in glory.

The graphic description of Peter in his second letter ay be misleading to some. He wrote: "Then the heavns will pass away with a loud noise and the elements ill be dissolved with fire and the earth and the works at are upon it will be burned up." Concerning this assage I heartily agree with an eminent American Lutheran theologian, who wrote: "The destruction here spoken of, does not involve actual annihilation. It involves rather a change of form and qualities of the earth and not a blotting out of the substance. It is a transmutation, a transformation, the regeneration of which Christ speaks in Matthew 19,28, when He said that there shall be a New World."

John in his vision heard Him who sat upon the throne say: "Behold I make *all things* new." That will be the renewal of heaven and earth and man in their originally created perfection. And those who will inhabit that good new earth will live and eat and drink forever in the possession of the good gifts of God in Christ. John also heard Him who sat upon the throne say: "To the thirsty I will give water without price from the fountain of the water of life." John furthermore heard what the glorified Saviour said to the angel of the church in Ephesus: "To him who conquers I will grant to eat of the tree of life, which is in the paradise of God." Surely this is restoration of the blessed opportunity offered the first man to preserve his life forever.

If, then, the new world is for the redeemed, resurrected and glorified human beings, where will the unredeemed and condemned human beings be? They also are to share in the resurrection and eternal life. They will not inhabit the new world, which is for the redeemed only. For the unredeemed there will be expulsion, according to Christ's word to them: "Depart from me, you cursed . . . and they shall go away into eternal punishment." Where they will go and live in their separation from God in Christ, we do not know and cannot say. That is a mystery still to be revealed. Of course there remain many questions which cannot now be answered; but they will be cleared up for God's children, as John in his first letter declares: "It doth not yet appear what we shall be but we know that when he appears, we shall be like him, for we shall see him as he is; and every one who thus hopes in him purifies himself as he is pure." Paul also writes: "No eye has seen nor ear heard nor the heart of man conceived what God has prepared for those who love Him."

Neither do we know just what the redeemed and glorified will do in the eternal "very good" earth. It also has not been revealed; but they surely will do whatever God wants them to do, and that will make them happily, peacefully and sinlessly active and useful in God's service forever. Blessed, indeed, will they be in the new world without end. God Himself will be with them, as He was with Adam in the garden of Eden before the fall; and "death shall be no more."

So God's incarnate Son, Jesus Christ, is the Redeemer of the world which is destined to be without end, as it is written: "God sent the Son into the world not to condemn the world but that the world might be saved through him." And again it is written: "God so loved the *world*," and again, "The Father sent the Son to be the Saviour of the world." In these and other passages we must not restrict the meaning of the term "world" but interpret it to include all nature, the earth as a whole, God's world, which in the end is to be redeemed so as to be the final abode of redeemed men for their resurrected, heavenly life without end.

BOOK REVIEW

ST. PAUL'S LETTER TO THE GALATIANS. An interpretive paraphrase by Ewald M. Plass. Concordia Publishing House 1951, 31 pp., $ .10

ST. PAUL'S LETTER TO THE EPHESIANS. An interpretive paraphrase by Ewald M. Plass. Concordia Publishing House, 1950, 28 pp., $ .10

In presenting to us these little interpretive paraphrases of Galatians and Ephesians, Professor Plass follows in the footsteps of Luther and the best Lutheran tradition. Those who have read—and enjoyed—the striking Luther biography "This Is Luther" (reviewed in the Nov. 1949 OUTLOOK) will know what to expect. The author speaks plainly and clearly without too much attention to the finer details of exegesis. The little pamphlets are written for the layman, but pastors may want to read them too. Here are a few examples of Prof. Plass' paraphrase.

Gal. 1.1-2: RSV "Paul an apostle—not from men nor through man, but through Jesus Christ and God the Father, who raised him from the dead—and all the brethren who are with me, to the churches in Galatia."

Plass: "I, Paul the Apostle, and all the Christians that are with me here send this letter to the churches in Galatia, Asia Minor. When I call myself an Apostle, or special messenger, I want it clearly understood that I do not hold my commission from the other Apostles, as my traducers are saying. The fact is I received my Apostleship from the hands of no one merely human. Jesus Christ, the divine Son of God Himself, appointed me an Apostle, as did God His Father, whose will He carries out, as is evidenced by the fact that God identified Himself with His cause by raising Him from the dead."

And in Eph. 6.4 the RSV. reads: „Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord."

Plass: „And you fathers, do not exasperate your poor children by yielding to temperamental harshness or tyrannical severity. Give them the kind of training Jesus desires and prescribes. Chastise your children if and when it becomes necessary; for corporal punishment is not only compatible with a spirit of love, but is at times demanded by it. . ."

"Eisegesis!" our modern child psychologists will say. But, maybe, Paul meant it this way. W. G. Tillmanns

PROCLAIMING FICTION A FACT. The Pope Proclaims the Doctrine of Mary's Assumption. Tract 180. Concordia Publ. House, 8 pp.

A good tract on the "tragic hoax" of November 1, 1950. It gives a brief history of the "assumption fiction." Reference is also made to other fictions (immaculate conception, papal infallibility). The author states: "This process of transforming fiction into 'fact' by a might presto from Rome may sound preposterous to Protestant ears, but is really nothing new." W. G. T.

SPIRITUAL REVOLUTION, by Pierce Harris, Doubleday & Co., Garden City, New York, 1952, 191 pp., $2.75

This book is by the Pastor of First Methodist Church, Atlanta, Georgia. Its argument is that America recapitulates the destructive movements which undermined the Roman Empire. He lists them as: An alarming increase in divorce and breakup of the home; higher and higher taxes; a quest for excitement and moral extravagances; political pressure for armaments; decline in religion and character-building stitutions. Of the last alone he optimistically states: "A here, my fellow Americans, let us thank God, we are N GUILTY."

The author is popular, easy to read, and humorous. A t ical example of the last: "An old minister friend now p eighty once told me how for forty years he thought it his ligious duty to preach one sermon a year on women's dre es. 'Finally,' he said with a quizzical smile, 'it got to wh there wasn't enough to take up half an hour. It changed whole style of theology.' "

There is almost no Christianity in the book, if we are w ing to name the Gospel of the forgiving love of God a comes to us in Christ, as the lodestone of Christianity. Wh the reader comes to a sentence like this: "In years of co selling, with several thousand closed cases filed among records . . .," he can anticipate the tenor of the book. I filled with hasty generalizations and a concern for the ov manifestations of spiritual dislocation, but without any parent appreciation of the soul-movements which prod these behavior patterns. Unless the author is talking ab the number of funerals he conducted (which he isn't), will be the world's first spiritual helper who has "closed r ords," certain that his quick answers healed all spiritual d eases.

If a pastor wants to know how some men are able to the "chicken croquets and buttered peas circuit," speak to every service club and Association of Manufacturers the community, this is the book to study. Such a study worth our time, of course. We can all use more helps claiming the attentions of non-church audiences. But it not be necessary to buy this book if one wants to kn what's wrong with our culture spiritually, or what can done to help a really bewildered humanity.

George H. Muedekin

A REPORTER IN SEARCH OF GOD, by Howard Whitm Doubleday & Co., Garden City, New York, 1953; 302 with Index; $3.50

This is the annotated inquiry of a professional journa who was impressed that "Americans everywhere are turn to God as they never have before." He wanted to know w The search for this answer is directed at every area wh men claim that religion has relevance: science, afterlife, p chiatry, fatalism, suffering, prayer, morality, materiali nature-worship, organized religion, and even a tape-recc ed interview with Woolsey Teller, the general secretary the American Association for the Advancement of Atheis

Whitman's conclusion: "We are on the threshold of s sort of renaissance of belief, some sort of resurgence and shaping of man's alliance with the infinite. There is a yea ing for this, a great wish which shows itself everywhere journalistic safari took me: a wish to stop flapping in uncertain gusts of doubt and cynicism and to sail stea before a strong wind."

The Christian reader will receive great help from book. Hardly a page will be left unmarked of a "quota quote." It is one of the most encouraging and challeng books your reviewer has faced in a long time. It is encc aging because it reports the findings of men in all walk life, testifying to their conviction that religion is more me ingful today than for generations. We can use this encoura ment; religious life in America has not yet escaped the

sting inferiority-conditioning it suffered in the roaring enties and cynical Thirties. The book can bring a new e of confidence to the pastor when he announces a Gos- which he here comes to know is really being looked for. ppears from the evidence of this book as though the "ful- s of time" were upon us once again.

is also a challenging book, forcing an urgency upon us so t we make use of this opportunity which is more wide- eping than we have ever met in our own life-time. What ve should fail to speak now in ways that can be under- od, to these ears straining so desperately?

lest of all, in the finest reportorial tradition, the book s not dogmatize. It does not try to define religion. It on- describes it. Therefore we can read it without any neces- y hostility toward its eclectic views. Because of this de- ptive quality, it can be put into the hands of laymen thout fearing the results. The varieties of religious belief cribed here are so multiform that the most religiously-il- rate reader will not be able to come away from the book firmed in any basically non-Christian understanding of d. That is, he will have to make up his own mind still. t he will be more willing to listen to what his Pastor and Church tell him, because he has faced all these possible wers to the meaning of Faith. The highest recommenda- n to buy, read, and loan this most readable book, is here- h declared.

George H. Muedeking

VENTIETH CENTURY CRUSADE, The Story of Youth for Christ by Mel Larson, Zondervan Publ. House, Grand Rapids, Mich., 55 pp., $.50

The author gives the story of "Youth for Christ" in six apters, its beginning, its work and the men at the helm: ly Graham, Charles Fuller and others. They have chosen good name. The organization began with evangelism and nt over into revivalism. Its seven point platform is bibli- ly correct as far as it goes. Rallies are held in most cities Saturday night when young people are attracted by the ght lights and the allurements of the world call young ople away from Christ. This organization reaches boys and ls that churches often fail to bring in. It has a rapid owth and wonderful success. I hope it will always co-op- ate with churches and never become a denomination. It ems to me the leaders put too much stress on youthful en- usiasm and feelings. Pastors, parents and youth workers ust read this booklet; it is informative and helpful. G. K—

HOULD PROTESTANTS AND ROMAN CATHOLICS IN- TERMARRY? by John A. Carrara, Th.M. Zondervan Publishing House, 32 pp. $ .25

The author warns our young people of the seriousness of ixed marriages, that is, marriage between believers and nbelievers, Protestants and Roman Catholics. He bases his say on Paul's words in 2 Cor. 6:14-15, and "Can two walk gether, except they be agreed," Amos 3:3, etc. New Testa- ent Christianity, as we have it in the Word of God, and oman Catholicism, as we have it around the world, are as fferent as night is from day, and light from darkness. The atholic Church teaches that only a Catholic priest can of- ciate at the marriage of a non-Catholic and a Roman Cath- ic. The writer gives seven reasons why a Protestant should ver sign the Ante-Nuptial Agreement. Foresight is bet- r than hindsight. There is only one way for Christian and rotestant young people to be saved from the experience of agedy, unhappiness and a divided home—by not even dat- g Roman Catholics. The Word of God must be the rule of ith. Pastors, give this booklet to young people who con- mplate mixed marriages. It is an eye-opener. G. K—

CHRISTIAN STEWARDSHIP AND CHURCH FINANCE by H. W. Ellis, 153 pp., Zondervan Publ. House, $2.00

In the last decades the various denominations have been training their Christians in Stewardship and Finance. No church member will be a cheerful giver unless he has first given his heart to God and has been a blessed recipient. This the author shows in ten chapters. God, the sole owner, and we, His stewards. Each chapter is a lecture or sermon based on scriptures. His approach is the New Testament approach and the book is well written. If Christian congregations will observe Paul's word in 1 Cor. 16, "Give as the Lord prospers you," they will never have financial difficulties. No system will work, no matter how good it may be, and no book will help our churches, except the love of the Christ of God constrains us. All this and more, the reader finds here. The book is a fine addition to the many written on Stewardship and Finance. Pastors and church councils will find it helpful. Buy the books through your Publishing House. G. K—

A CHRISTIAN'S FAITH AND CONDUCT by Theodore Huggenvik, Department of Religion, St. Olaf College, Augsburg Publishing House, $ .50

Out of the rich mine of his Christian faith and experience, Dr. Huggenvik has brought forth some nuggets of pure gold. We thank him for them.

This booklet is brief, only 34 pages, but it is packed with the essential things to know about our Christian faith and conduct. It is an outline which leaves a lot of room for the individual reader or teacher to fill in, yet is complete in itself. In short paragraphs it tells about God, the Bible, World and Man, Angels, Sin, Christ the Savior, Salvation and the Work of the Holy Spirit, the Church, Baptism, the Lord's Supper, Death and the Hereafter. Introductory is a chapter, "What Does It Mean to Be a Christian?" It is designed for the Evangelical Christian, which may include all Christians who believe the Gospel. But the author distinctly sets forth the Lutheran doctrine concerning Baptism and the Lord's Supper.

Under Christian Life or Conduct, he discusses Prayer, Worship, Marriage and the Home, Citizenship, Stewardship, Amusements, Occupation, Sinful or not Sinful, What Then May the Christian Do? He warns against marriage with a Roman Catholic. In that connection one statement might have been omitted, since it makes it appear as though a practice forbidden by the Catholic is condoned by the Lutheran Church.

It would be fine if congregations would buy it and distribute it to every member, and to non-members ,too. The exposition is clear and couched in simple language. It is valuable, too, as a text-book for adult and Bible classes. It will be difficult to find anything with a greater content in so small a volume. Appropriate poetry is interspersed.

The last chapter deals with topics frequently discussed: Roman Catholicism, Science and Religion, Church Union, Modernism, Education, Other Churches and Organizations. As throughout the whole booklet, so there is nothing controversial here, nor left in doubt. Every statement is positive. Everything said is based on the Word of God. And to conclude a ten-line answer to the question, What Then Is Christianity? a summary is given, and a brief prayer. Wm. F. Engelke

THE LAW PERFECT, by Gerhard Frost, Luther College, Decorah, Iowa, Augsburg Publishing House, Minneapolis, $ .50

This little volume is a companion piece to the Perfect Prayer, also published under the auspices of the Board of Christian Education of the E.L.C.

The Law Perfect is the Ten Commandments. The mood in

which they are viewed is expressed in the words: "The Ten Commandments are not enemies of our happiness, but ten protecting friends. In the Ten Commandments the 'Lord of gladness' has revealed the path to joy. There is no freedom in doing what we please; true freedom is found only in doing the will of God." The first chapter is for the teacher, even if he be the preacher. This little book is not for children's confirmation classes. It demands a higher level of understanding. But, as the Perfect Prayer, it is splendid for post-confirmation and Bible Classes. Call it a supplement to the catechism, or an advanced course in the study of the catechism. It is not catechization, but a practical explication how the ten commandments impinge on every area of, and situation in, life. At the end of every chapter are study suggestions; first a Bible study, pertinent passages from Scripture; then questions which stimulate thinking. In reading the book one may be tempted to forget the law in the Law and see it in only the love of God and His solicitude for His children's temporal and spiritual welfare. Yet the righteousness of God is not overlooked, nor is a false morality fostered. The Law is still only a pedagogue; and it must be studied at the foot of the Cross.

Under the Third Commandment are some splendid directives how to bring about intelligent participation in public worship; the meaning of the symbolism in the house of God; Posture in Prayer, the Order of Service, and the Church Year.

For the pastor this book is fruitful collateral reading when explaining the Ten Commandments in the confirmation class.

For the Board of Christian Eduction, this book must have been a "find."

Wm. F. Engelke

THE PASSION STORY—LEIDENSGESCHICHTE, J. Melvin Moe translator, by Wilhelm Friedrich Besser; Augsburg Publishing House, Minneapolis, $3.75

American Lutherans, as well as others, owe the Rev. J. Melvin Moe a vote of thanks for his translation of The Passion Story by Besser. In the German language it can still be found in the libraries of pastors of German extraction. Many books on the Passion have been written, but Besser's Passion Story is superior to them all. It is not a preacher's book, it was not written for theologians, but for the laity who in the silence of devotion want to meditate on the Suffering of Christ. It is not an exegesis. Reverently every incident and scene in the Story is expounded in continuous discourse. In his Bibelstunden the author comments on each book of the New Testament separately, but in the Passion Story he makes use of a harmony of the Gospels. He does not always stop with the literal meaning of the word, but allegorizes and spiritualizes a little, as when he sees in the two washings (John 13) both justification and sanctification, how they, though joined, must be kept separate. Precious is his explanation of the Fifth Part in Luther's Catechism in the chapter on the Institution of the Lord's Supper. It is too big a book for a brief review. In Passion literature it is a classic. For the preacher it is a model how to deal with the Passion Story. If followed, perhaps the Cross would be placed into the center of many Lenten sermons.

The translator has done a marvelous piece of work in reproducing the simplicity of the language of the original. He cannot be too highly commended.

Each chapter closes with a prayer appropriate to its contents. They testify of deep spirituality.

The Passion Story is a book of 21 chapters and 328 pages. Paper, type, binding are excellent.

Wm. F. Engelke

THE MAN REJECTED, by Herman Astrup Larsen, Aug
Publishing House, 1953, $2.00

By man rejected is the theme of fifteen Lenten me
tion. Two lines or series of texts have been chosen; on
the Sundays in Lent, the other for midweek in Lent.
first of these lines begins with a Prologue in Eden. I
be used as an introduction to either line. The First Di
dience of Man, the source of all his woes, and his eje
from Eden, are graphically, with some poetic licence, de
ed, but strictly on the basis of the Scriptural account.
follow meditations on those incidents which from the
trayal lead to the cross. They are taken from the Pa
Story proper. Betrayed to the Cross; Maligned as an Im
tor; Mocked as a King; Rejected as a Leader; Sentenced
Criminal; His Disciples Desert Him.

The second line of texts is taken from incidents in
public ministry of Christ. The Objection to the Cross (
remonstrates); Objection to Christ's Companions (the wo
who was a sinner); Rejection of His Claims (Conflict
the Pharisees, John 8); Refusal of the Bread He Offers (
6,24-36); Objection to Him as the Son of Joseph) (Luke
-42); Objection to His Extravagance (the anointing at B
any). But He vindicated His claims, for Strangers co
Him (the thief on the cross, the centurion under the c
Joseph of Arimathea); And by His death He slays Death
Resurrection).

These texts are the second series of Lenten texts ch
by the E.L. Church.

Only Dr. Larsen could preach these meditations, if
were preached; but for other preachers the way is sh
how to preach the old story in a new and reviving
They will repay study. Many, if not most of us, need "a
tle kindling to start a fire."

One thread runs through both lines of texts, even thc
some seem to be remote from the theme. On second thou
none are. In every text and meditation Christ stands be
us as the Man Rejected, to His grief, and the world's sh
and sorrow. Rejected today, except by "the little flock."

Everything said glorifies Christ and the Cross. That i
it should be. Perhaps that is why not many references
made to the contemporary scene. But the devout reader
not note it. When he sees the Man Rejected, he will sr
his breast and say, for me, too, rejected, because, alas,
rejected by me. But He does not reject me.

The Rev. Herman Astrup Larsen, Ph.D., Yale, was sen
a missionary to China by the E.L.C. Because American r
sionaries were expelled from China, he, and his wife,
a missionary, were sent to the Philippines. In 1941 t
were taken prisoners by the Japanese until freed in 1945.
is now the pastor of Medill Avenue Lutheran Church in C
cago, (E.L.C.). Wm. F. Engelk

THE BIBLICAL DOCTRINE OF INFANT BAPTISM
Pierre Ch. Marcel, translated by Philip Edgcur
Hughes and published by James Clarke and Co. L
London. 256 pp., 15s net.

The author is a pastor of the French Reformed Church
also theological professor at the university in Paris. He wr
this book to offer some enlightenment of mind on the qu
tion of baptism of infants, which is much in prominence
the present time in France. Questions are asked: Is bapt
of infants legitimate? Is it founded on the Bible? Ou
one to continue to baptize infants, and, if so, which infan
These are questions of doctrine and of discipline, which
cupy the theological attention of the Church today.
author answers these questions. He divides his book i

ee parts: 1) General study of the Sacraments. 2) The Covnt of Grace. 3) Baptism, the Sacrament of Grace.

he writer builds his arguments solely on the Word of d of the Old and New Testaments, and omits all the say-s of the church fathers and the scientific theological ms. According to his theological thinking the sacraments signs and seals of the covenant. Baptism represents, fig-s, and signifies purification. The Lord's Supper repre-ts, figures and signifies nourishment. Reformed theolo-ns deny that the thing signified is *physically* or *locally* ited to the sign; but they affirm that, for him who be-ves, it is spiritually united to it. The sacraments as signs d seals are in the same manner as the preaching of the rd, means of grace, that is, means whereby the internal ce operating through the Holy Spirit in the heart is engthened.

n the chapter on the Baptism of Children the question is ed: Ought little children also to be baptized? The author swers: Yes; for since they, as well as their parents, belong God's covenant and Church, and since redemption from and the Holy Spirit, who produces faith, are promised to m no less than to adults, they ought to be incorporated o the Christian Church by baptism, which is the sign of covenant; and to be distinguished from the children of ebelievers. The author believes that baptized children are generated and says, "God's working is incomprehensible d hidden from us. Baptism is a means of grace for the ild . . ." page 223 ff. He also speaks at length of the re-onsibility of parents and the church to the baptized chil-en.

The book is denominational, that is, for the Reformed urch, its laymen and pastors. It is written in a popular le, is thought-stimulating, instructive and omitting all ntroversy. Although I find it different from our Lutheran terpretation of the sacraments, I recommend it neverthe-s to our theologians. G. K—

APTISMAL REGENERATION AND USE OF VOW IN LUTHERANISM, CATHOLICISM, JUDAISM by Rev. V. L. Peterson, St. Paul, Minn.

This little book reveals a sad story. The writer was a pas-r for nineteen years in the Lutheran Church, and when he uld no longer believe in Baptismal Regeneration of little ildren, he left the Lutheran Church. He was honest with mself. The whole book is a denial of Christ's promise. The thor is trying hard to prove from Holy Writ that baptis-al regeneration is "a carry-over from the Papal Rome." hy does he not believe Christ who instituted Baptism? The vior did not give us an empty rite or symbol, but a means grace through which He imparts the gift of faith, forgive-ss of sin and everlasting life. Again, the writer fails to ake the distinction between infant baptism and the bap-m of adults. Little children are baptized that faith may be ndled in them, and grown people should be baptized that ith may be sealed in them. The Word of Christ's com-and, and the Word of promise are not empty but effective rds. We advise the author to restudy his thesis.

G. K—

HE BORROWED SISTER by Erling Nicolai Rolfsrud, Augburg Publishing House, $1.00

This is the story of Sister Elisabeth Fedde, the deaconess om Norway who about seventy years ago founded the Dea-ness Home and Hospital in Brooklyn and in Minneapolis. he writer pictures in fascinating language a consecrated aconess, the qualities and gifts with which God had so chly endowed her and how she faced situations which would be a challenge to the courage and endurance of a strong man. This is just the book for our mission societies and young ladies who contemplate to become nurses and deaconesses. It inspires the reader. G. K—

WHAT THE SYMBOLICAL BOOKS OF THE LUTHERAN CHURCH HAVE TO SAY ABOUT WORSHIP AND THE SACRAMENTS by Arthur Carl Piepkorn; Concordia Publishing House, St. Louis, Mo., $ .25

The writer is theological professor at the Concordia Seminary of the Lutheran Church—Missouri Synod. An essay of this kind has been long overdue in the Lutheran Church of America. He has rendered an invaluable service to the seminarians and pastors. The brochure is divided into five chief parts: A. Worship; B. The Sacrament in General; C. Holy Baptism; D. The Sacrament of the Altar; E. Holy Absolution. Each chief part is divided into many subdivisions which give the biblical proof passages and citations from the Symbolical Books—Concordia Triglotta 1921. The essay is profound and comprehensive,

Our Symbolical Books were written in the sixteenth century, that is, four hundred years ago. And our generation reads them in a translation. They contain articles, paragraphs and phrases which can be misunderstood by our generation and must be explained in the language of the twentieth century. For instance: Article xxi of the Worship of Saints; Article xxiv of the Mass of the Augsburg Confession. Phrases like "Blessed Mary prays for the Church" Ap. 21,27, can be misunderstood in our days and in like manner the term "Mass."

"The Churches of the Augsburg Confession celebrate the Sacrament at least every Sunday and holy day at the chief parochial service, and as frequently in addition as communicants desire the Sacrament," page 38, and "With us many receive the Lord's Supper every Lord's Day" AC xxiv and Apxv. We can understand this practice. It was in the period of the transition from Catholicism to Lutheranism. But this custom has changed in the course of time. I don't know of any Lutheran church neither in Europe nor America that celebrates Communion every Lord's Day. Most Lutheran Christians in Europe commune twice a year, in Holy Week doctrines of our Church. We have inherited our confessions have communion service on the first Sunday in the month or quarterly. There are some Lutheran pastors who advocate communion every Sunday. The professor is right in stating "no rule is to be made as to the frequency with which a communicant must receive the Sacrament." There are Lutheran Christians who consider themselves too unworthy to come to the Lord's Table. Then we have Christians who do not commune once a year. The wise shepherd of souls will not scold those Christians, but give them more information on the Sacrament, which is always good education.

Our Lutheran theologians must rethink the faith of our fathers. The emphasis must always be on a personal commitment to Jesus Christ and not a mere acceptance of the dectrines of our Church. We have inherited our confessions and if we do not rethink, restudy and apply them to Christian living, they become sterile. How many pastors do actually refer in their sermons to our confessions? Life in the twentieth century is so complex and the problems in the religious, social and commercial word so different from the sixteenth century. Should not our Symbolical Books be revised and rewritten in modern English for our church members? First the doctrines in the Revised Standard Version and then the Confessions in the language of the people, which are our correct interpretation of the Scriptures. We thank the professor for his brochure on this timely subject.

G. K—

CORRESPONDENCE

Dear Editor of The Lutheran Outlook:

"Opinion" by J. F. Palm (Lutheran Outlook No. 10) suggesting McCarthy has "halitosis of the intellect" is characteristic of much that has been written in our Lutheran papers over a period of several months. Some day when the United States Senator has been either vindicated or ousted and the whole matter is recorded history it would be so wholesome and good if our Lutheran press might have the record of noble and high level editorship relative to the vital issues involved on either side. With sincere respect for our good editors and their great work, I may perhaps say that their reckless sarcasm relative to that national issue has remin of Nero playing the fiddle while Rome was burning. I also feel it would have been so good if our Lutheran pr would have steered quite clear of that ugly, vicious st between Oxnam and McIntire. Brothers, we have a gol opportunity in America if we can keep our heads! If I w still editor of a synodical Lutheran paper, as a pastor I th I would insist on having certain editorials double chec by an authorized committee of laymen.

James C. Peterson,
Utal

News of the Churches

Christianity To Be Taught In Egypt's Schools

Cairo—Courses in Christianity will be introduced soon in the government-run schools of staunchly Moslem Egypt.

Bible lessons and Christian ethics will be taught to Christian students by regular, government-paid instructors.

The move is the latest of several steps taken by President Mohammed Naguib's military regime to eliminate religious discrimination.

In the past, only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same periods when Moslem pupils are studying their own religion.

Textbooks for the Christian classes are to be published by the government press, which already has printed an outline of the curriculum.

The curriculum and textual material have been prepared by a committee of Coptic Orthodox and Evangelical churchmen.

The Evangelical member is the Rev. Ibrahim Sayeed, pastor of Cairo's biggest Protestant church and a leader of the Egyptian Evangelical Church.

Mr. Sayeed's appointment was a mark of recognition for Egyptian Protestants, who have received little public notice in the past. Most of the country's 1,000,000 Christians are Copts.

Christian leaders say their condition has improved steadily since President Naguib and his Revolutionary Council deposed King Farouk and assumed power in July, 1952.

Obstacles to construction of churches have been dropped; the President, a devout Moslem, has been readily accessible to clergymen, and the government has waived custom duties on church equipment imported from foreign countries.

Order of Malta Council Meets on Constitutional Revisions

Rome—The Council of the Order of Malta, also called the Knights of Malta, met here to discuss whether recent constitutional revisions should be put into effect before or after the election of a new Grand Master to succeed Prince Ludovico Chigi della Rovere-Albani who died in 1951.

The constitutional revisions have been approved by the Holy See. They re-establish the Order as a Church jurisdiction with the right of submitting directly to the authority of the Holy See, to the exclusion of all other personalities and organizations of the Roman Curia. In this connection Pope Pius recently named Archbishop Carlo Alberto Ferrero di Cavallerleone, Military Ordinary in Italy, as Prelate of the Grand Magistracy of the Order.

Application of the constitutional revisions before the election of a Grand Master could actually influence that election.

The revised constitution provides that a certain number of electors be selected from among the 4,370 lay members of the Order. They will be added to thirty Knights who have ta en vows of obedience, celibacy, a poverty and who, until now, were t only ones allowed to form an electo ate for a new Grand Master.

The Council's deliberations will communicated to a parity commissi comprising four members of the C der of Malta and four representativ of the Holy See. Msgr. Giovanni Ba tista Scapinelli di Leguigno, unde secretary of the Sacred Congregati of Religious, will preside over the pa ity commission.

Reports Communists Watch East German Services

Berlin—Church services in East Be lin and the Soviet Zone are bei Berlin to escape arrest by Commu ist agencies: the police, the Social Unity (Communist) Party, and t State Security Ministry.

This was disclosed here by Wi Arndt, an SED functionary and he of the East Berlin Religious Affa Department, who recently fled to We Berlin to escape arrest by Commu ist authorities.

Discover Ancient Philistine Scarab near Jerusalem

Jerusalem—An ancient scarab, a parently lost by the commander of t Philistines when he was defeated King David at the battle of the Va of Rephaim, has been found on t site of the Biblical battleground ou side Jerusalem.

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Israeli scholars say it may be the earliest relic ever discovered here.

The scarab, found early this month by Arieh Wittenberg, teacher in a Jerusalem agricultural school, is of terra cotta, three inches long and one and one-half inches wide.

Well preserved, the scarab bears the twin cartouches of an Egyptian pharaoh of the XXth dynasty on its flat surface. Indentations show it had been fitted into a holder to facilitate its use as a seal.

Scholars said the commander of the Philistines would have used the pharaoh's name as his seal since the Philistines had been defeated by the Egyptians in the 12th century B.C. and forced to serve as vassal armies of the pharaoh against the Hebrews.

King David eliminated the Philistines as a military power at the battle of the Vale of Rephaim.

Report Reds Form United Protestant Church in Peiping

Hong Kong—Chinese press reports said a "United Church of Peiping" had been organized by the Communists and all Protestant pastors and church personnel ordered trained in the Communist line.

Four native Chinese clergymen, an Episcopalian, a Baptist and two Methodists, already have been ordered to Changsha for "training," the reports said.

Mrs. Roosevelt Hails Japan Christian University

New York—Mrs. Eleanor Roosevelt, addressing a luncheon of women leaders here, hailed the new International Christian University at Mitaka, near Tokyo, as a "coming great force in Japan."

The former First Lady said that when she visited the school during her recent world tour, she found the students enrolled there, "the most alive and keen of all the young people I have seen."

"I had the warm feeling that the university and its faculty are going to be a great force in Japan," she told the 300 women at the luncheon.

Mrs. Roosevelt is a sponsor of the Women's Planning Committee of the Japan International Christian University Foundation, which has its headquarters here.

At the luncheon were other sponsors and members of the committee, including Mrs. Ralph J. Bunche, wife of the director of the United Nations Trusteeship Division; Miss Sarah Blanding, president of Vassar College; Mrs. J. C. Penney, wife of the chain store owner; and Miss Ruth Woodsmall, chief of Women's Affairs for the High Commission in Germany.

King Paul Thanks Bible Society For Scriptures to Greece

New York—King Paul of Greece visited American Bible Society headquarters here to convey his personal thanks to the Society for its contribution of Bibles to the Greek people.

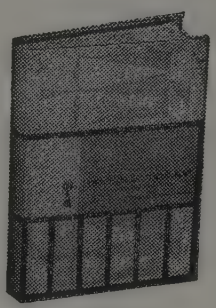
Since the end of the war, the Society has sent 275,000 Bibles to Greece and is readying a new shipment of 5[illegible] New Testaments in modern Greek.

Daniel Burke, president of the [illegible]ciety, presented to the King the [illegible] New Testament from the proje[illegible] shipment.

At the same time, Ray Lawson, C[illegible]sul General of Canada, gave King [illegible] the first copy of an additional 50[illegible] New Testaments in ancient G[illegible] which are being donated to the G[illegible] people by Canadians.

In a brief statement, King Paul [illegible] that during the post-war battles [illegible] guerrillas in Greece the Bibles [illegible] tributed by the Society helped ma[illegible]

A Spastic Paralytic Writes His Autobiography!



Beyond Today

BY ROLF THOMASSEN

Translated by Torgrim and Linda Hannaas

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Here is a remarkable story that takes you into the mind and heart of the hopelessly handicapped as few other books of this type are able to do. Rolf Thomassen tells the story of his life from the time when he first understood that he was different from others, until now when he has become self-supporting, achieving a measure of fame as author, artist, musician. He writes with warmth and candor, helping to bridge the awkward gap often existing between able and disabled.

But this is more than a story of the unbelievable courage and determination that helped him rise above the physical infirmities that kept his body and spirit caged. This is the thrilling testimony of a strong and complete faith in Christ; and the meaning He gives to all life.

BEYOND TODAY is a translation of the Norwegian best-seller *Over de høye fjelle.*

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to bolster the morale and spirits
s people. The King added he was
in that the new shipments would
n the spiritual interest of Greeks.

Christians
ucing First Hindi Film

balpur, Central India—The first
on picture on a Christian theme
se the Hindi language is under
uction here.
lled "The Transformed Life" it is
d on the story of the tax-collector
haeus and his meeting with Jesus.
e production is sponsored by the
onal Christian Council of India and
ing financed by its Film Commis-
's audio-visual aids committee.
ing is taking place on the campus
eonard Theological College here.
oduction crews and actors were
uited from the college's staff and
ent body. They represent twelve
estant denominations.
he Transformed Life" is scheduled
e the feature film of the 1954 All-
Audio-Visual Conference.
addition to the black-and-white
d film there also will be available
rate pictures, posters, film strips,
Kodachrome slides of the same

imarily made for showing in Asian
tries, the movie also will be shown
frica.

t Christian Chief
African Tribe Invested

airobi, Kenya—Thousands of na-
children chanted hymns beneath
snows of Kilimanjaro mountain as
anus Kaaya, a former Lutheran
ion boy, became the first Chris-
chief of the Wameru tribe of Tan-
ika.
tive enthusiasm reached a high
as Chief Sylvanus, in a cloak of
ard skin and head-dress of black
white colobus monkey skins, re-
d his emblems of authority—a
u (club) and a fly switch—after
Rev. Zakaria Urio of the Mission
ered a talk.
any government officials were
ent at the investiture. Addressing
tribesmen, Tanganyika's Northern
rict Provincial Commissioner said
installation of Sylvanus as the first
stian chief marked the "beginning
e progress of your country."
reply, Chief Sylvanus stressed
value of education and advised
nts to send their children to
ol. The ceremony ended with the
ng of hymns followed by a tea-
y for the children.

Pretoria Conference Expected To Have Far-Reaching Effects

Pretoria, So. Africa—A Protestant race relations conference held here, at which the government's apartheid policy was criticized by leading Dutch Reformed churchmen, is expected to have far-reaching effects in political, social and religious circles.

The all-white conference, preliminary to a much larger interracial meeting next year, was attended by more than 150 delegates from principal Protestant denominations and missionary societies in the country. It was called by the Federal Missionary Council of the Dutch Reformed Church.

As was expected, Anglican, Methodist, Congregational and other Protestant representatives attacked the traditional Afrikander stand on race relations and pleaded for a change.

But the surprise of the three-day session was the amount of support they received from Afrikander clergymen.

The influence of the Dutch Reformed Church in all phases of South African life is enormous. Apartheid has been acclaimed time and again from Dutch Reformed pulpits. The Church and Prime Minister Daniel F. Malan's regime have been regarded as virtual allies.

But now South Africans have heard leading figures in the Church call for a change of heart by Europeans, which means all white people, toward non-whites.

Some Dutch Reformed clergymen at the conference defended the strict segregation policy. But others like Dr. B. B. Keet of the Stellenbosch Theological Seminary called for a new deal in South African race relations.

German Bishops Define Limits of State's Power

Cologne, Germany—Democracy requires a great deal of maturity and infers responsibility rather than freedom to criticize everything in an unbridled manner, the German Roman Catholic Hierarchy said in a joint statement on The Limits and Tasks of the Modern State issued here.

"The true art of government," the bishops said, "is to find the proper balance between the welfare of the individual and the welfare of the community."

Asserting that the State is not "an end for itself" but is designed to serve the common good, they said that Christians detest any State-cult or any form of patriotism that exaggerates itself into some sort of pseudo-religion.

The supreme power has very clear limits and there is no unrestricted omnipotence of the State, the Bishops declared. The absolute limit to the State is the will and the laws of God and the God-given rights and duties of the human personality, they said.

Urging that the trend toward centralization of governments be superseded by greater concentration on self-government, the bishops stressed that the carrying out of social welfare and cultural activities should be above all the concern of individuals and private groups. The State should only encourage them and give them the barest supervision consonant with the public good, they added.

The bishops emphasized, however, that "no false tolerance should prevent the State from exercising its power and influence to counteract deteriorating forces which threaten public morals."

The statement rejected the concept of a State-controlled or "planned" economy.

Reports on Chaplaincy Casualties in Korea

St. Louis, Mo.—Six chaplains were killed in Korean war action and three died as prisoners of the Communists, it was reported here at the annual conference of Jewish military chaplains.

Chaplain (Col.) Frank A. Tobey, assistant to the Army Chief of Chaplains in Washington, D.C., added that two chaplains still are missing and 21 were wounded as the result of the war in Korea.

He also pointed out that about 600 chaplains, half the number on active duty, had served in Korea since the fighting began. During hostilities, Col. Tobey reported, 422 individual decorations were awarded to chaplains.

Another speaker before the 65 chaplains assembled for the conference was Capt. Joshua L. Goldberg, district chaplain of the Third Naval District. He warned that the morale of service men and women is endangered in the contemporary "climate of war and not peace," unless chaplains work with information and education officers and civilian agencies to provide religious and welfare service.

Sees Modern Architecture Winning over Congregations

Los Angeles—Modern architecture gradually is winning over old-line congregations, according to Dr. C. Harry Atkinson, executive director of the Bureau of Church Building, National Council of Churches.

Addressing architects and clergy at a

Church Design and Building Exposition here, Dr. Atkinson emphasized the increasing acceptance of the contemporary.

"I have visited nearly 3000 churches over the country," he said, "and found that most church buildings being erected today stress the importance of form and beauty as adjuncts to worship.

"Congregations are building true sanctuaries these days, instead of mere auditoriums."

Contemporary design actually reduces church building costs, he said, and in fact came about after the first world war when congregations found they could no longer afford traditional gothic-type structures.

Dr. Atkinson suggested four steps to be followed by congregations planning to build and willing to tackle contemporary design:

"First, secure an ample site," he said. "Where formerly we thought of churches as so many square feet, today with the necessity for off-street parking and emphasis on parish activities we must think in terms of acres.

"Get space on the edge of a growing community, not in the middle of it. Let the town grow out and around you.

"Second, select an able architect. In the third place, work out carefully what you want to do with each age group—your psychological, pedagogical and religious aims—and chart this information.

"Finally, hand the result to the architect and let him carry on from there."

Brotherhood Plans Martin Luther Library

Minneapolis, Minn.—A Martin Luther Library will be included in a new $1,500,000 headquarters building to be constructed here for Lutheran Brotherhood, life insurance society, officials announced.

The library will carry out one of the purposes of the society—"to aid the Lutheran Church in extending the Lutheran Faith," according to Carl F. Granrud, Minneapolis, Lutheran Brotherhood president.,

Dr. Randolph Haugan, manager of Augsburg Publishing House and vice-chairman of the Lutheran Brotherhood board of directors, is in charge of plans for the library.

He said it will contain a reference file of works by and about the Reformation leader and will have a collection of interesting Luther material.

In connection with its board of directors' meeting at St. Olaf College, Northfield, Minn., Lutheran Brotherhood presented its first Gov. J. A. O. Preus award to Dr. Howard Hong, head of the philosophy department at St. Olaf for "notable service to the Lutheran Church."

Mr. Preus, governor of Minnesota from 1921 to 1925, is chairman of the board of Lutheran Brotherhood and one of its founders. He made the presentation to Dr. Hong, former director of the Lutheran World Federation's service to refugees in Germany, college's chapel service. The carried a $250 gift.

Lutheran Brotherhood com Lutherans of practically all s This year it will pay out more $180,000 in benevolences. Some of benefits will go to its 1,126 branc local congregations and the rest nance activities of the Nationa theran Council and other Lut agencies and to pay for its progr scholarships to students at 27 Lut colleges and 22 seminaries.

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n World Christian sions Flying Seminar

Vinona Lake, Ind.—Plans for a two-th Flying Seminar on World Chris- Missions next year, during which nissionary countries will be visited, e announced here by the Winona e School of Theology.

r. John A. Huffman, former dean was recently elected president of school, said the objectives of the inar will be:

1) To confer with experienced mis-ary leaders in their respective ds.

2) To observe missionary opera-is in the locales where they func-n.

3) To "enjoy the mutual benefits worldwide Christian fellowship."

4) To assemble, edit, and make ilable to students of missions valu-e materials and candid observations ative to the whole problem of rldwide evangelization.

The seminar is an outgrowth of the ing Seminars to Bible Lands which school has conducted for the past summers. A total of 125 pastors, ngelists, Christian school teachers l executives, and business men and men from various denominations ve visited the Near East, Britain, nce, Germany, Portugal and the ores on these seminars, Dr. Huffman d.

goslav Churchmen Issue peals on Trieste

Belgrade—Serbian Orthodox leaders d pro-Tito Roman Catholic priests ve stepped into the Italian-Yugoslav pute over Trieste with protests ainst the Anglo-American decision give Zone A to Italy.

Patriarch Vikentije Prodanov of the rbian Orthodox Church appealed to ristians all over the world to sup-rt the Yugoslav position on Trieste.

In a letter to leading Protestant and thodox churchmen, Patriarch Viken-e said the U.S.-British move "threat-s to disturb the peace of the whole rld and bring new slaughter."

Slovene priests of the SS. Cyril and ethodius Society, a "patriotic priests" oup, sent a telegram of protest to the ited Nations from Yugoslav-occu-ed Zone B of Trieste.

The Serbian Patriarch's letter was nt to Presiding Bishop Henry Knox herrill of the Protestant Episcopal urch; Dr. Geoffrey Francis Fisher, rchbishop of Canterbury; the World ouncil of Churches at Geneva, Swit-rland; the Orthodox Patriarchs of tanbul, Antioch, Jerusalem and

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Alexandria, and the head of the Greek Orthodox Church.

During World War II, said Patriarch Vikentije, the Yugoslav people and the Serbian Orthodox Church made immense sacrifices in the fight against their Italian and German conquerors.

"Hence we are extremely hard hit now by the unjust decision of the Allies whereby our enemy of old is rewarded with a section of our territory," he added.

"Raising its voice against this injustice and interpreting the sentiments of its priests and believers, the Serbian Orthodox Church appeals to all Christian Churches, to all world statesmen and to all people of good will among the whole of humanity and begs you to support actively a settlement of the Trieste question along the lines of Marshal Tito's proposal and thus save the world from a new catastrophe."

Meanwhile, it was reported that Bishop Antonio Santin of Trieste and Capodistria, an Italian, had been greeted with boos and a shower of stones when he entered Plavje, a Slovene village in Zone A of Trieste.

The Yugoslav Radio in Zone B claimed that the Vatican and "irredentists and pro-Fascists like Santin," had played a large part in the Anglo-American decision on Zone A.

Communists Seek to Oust Luther as Reformation Leader

Berlin—Communist leaders adept at rewriting history have turned this talent to the field of religion and nominated a "hero" of their own as "the real leader of the Reformation" in place of Martin Luther.

This was disclosed by Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany (EKID), in his Reformation Sunday sermon at East Berlin's Mary church.

Denouncing the "attempt to minimize Luther," Dr. Dibelius said that children in East German schools are being taught that Thomas Muenzer, German Anabaptist leader during the Peasant Revolt and advocate of "Communist theocracy," brought about the Reformation.

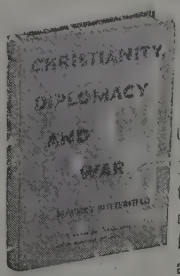
"No Evangelical Christian will bother to debate this absurd claim," Dr. Dibelius said.

Muenzer, born at Stolberg in the Harz Mountains in 1489, became an Anabaptist leader following his graduation from the Universities of Leipzig and Frankfurt. An admitted foe of "established government" and a proponent of community ownership of goods, he was expelled successively from Zwickau, Prague, Allstedt and Muehlhausen, principally because his denunciations of Martin Luther created disturbances in these cities.

Forming a "peasant army" of his own, he seized Muehlhausen, ousting its government and, for a short time, set up a "communistic theocracy" there.

What can the Christian think and do about war and peace

CHRISTIANITY DIPLOMACY and WAR



by

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He was defeated by Philip, Landgrave of Hesse, and executed in 1525.

Trio Surrender for Prison In Apartheid Protest

Johannesburg, So. Africa—Patrick Duncan, eldest son of the late Sir Patrick Duncan, pre-war Governor General of South Africa, surrendered to officials of the Magistrate's Court at nearby Germiston to begin a prison sentence for entering a non-white community last December in defiance of Premier Daniel F. Malan's "apartheid" (segregation) policy.

Surrendering with him were two women who, with Mr. Duncan, had been part of a group of eight persons that defied the segregation laws in a body and were handed stiff prison sentences instead of the two-week terms usually meted out for such offenses.

The women are Freda Troup, biographer of the Rev. Michael Scott (former Anglican missionary in South Africa whose campaign in the United Nations on behalf of the rights of South African natives has been a source of embarrasment to the South African government), and Bettie du Toit, white wife of Yusef Cachalia, Indian leader of the defiance movement.

Another member of the group, Manilal Gandhi, son of the late Mahatma, has already served about one-half of his 50-day sentence. Mr. Duncan was given a 100-day sentence and the other members of the group 25-day terms.

Because he has been undergoing surgery for a bone infection of his leg, Mr. Duncan elected to pay an alternative in lieu of serving the bulk of his prison sentence and will be jailed for only 14 days.

The trio said they had surrendered in protest against the government's "western areas" plan for Johannesburg, under which 60,000 non-whites would be removed to segregated areas and would lose freehold rights to property they now inhabit.

"This proposed action is contrary to the basic principles of Christianity," Mr. Duncan said.

Churches Asked to Resist Tyranny, Help Prevent War

Cleveland—The National Study Conference on the Churches and World Order urged churches to support resistance to the expansion of Soviet totalitarianism and to help prevent a third world war.

The plea was made in a "message to the churches" adopted by the Conference at its sessions here. The meeting was sponsored by the National Council of Churches.

The United States must be prepared, the message stated, not only to utilize all its resources to meet the twin threats of tyranny and war but pursue measures that may create a climate conducive to the establishment of peace and justice throughout the world.

Although declaring that reconciliation between the free world and the Soviet was not impossible, the message acknowledged that "fundamental differences and mutual lack of confidence seemingly offer no immediate hope of reconciliation."

The United States was urged to press for the largest practicable degree of disarmament through the United Nations.

It also was urged to seize every opportunity to ease, even temporarily, the tensions now existing. The message stressed that such measures "do not mean moral acquiescence to Soviet tyranny and cruelty or indifference to subjugated peoples behind the Iron Curtain."

Referring to America's responsibility in the world struggle, the message pointed out that United States power has expanded so rapidly citizens of the nation are having a hard time grasping a sense of the increasing responsibility that goes with it.

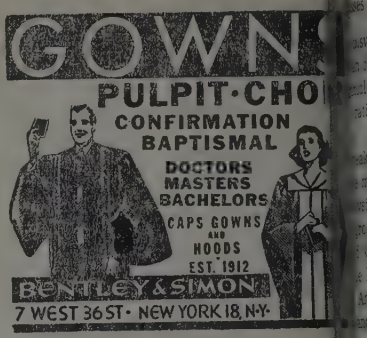
Churches were urged "to help the nation to face up to its new responsibility to the world" and at the same time to restrain reckless uses of this power.

The United States should also "soberly welcome advice and criticism from friendly nations cooperating with us," the message said, "and avoid losing patience with partner nations that also serve as instruments of judgment on our national action."

Approval was given to the idea that "abuses of the veto power within the UN may be lessened by Charter revisions."

However, it was pointed out, "member nations must be won over to a new sense of purpose and cooperation before abuses can be eliminated altogether."

Recognizing that powerful groups within the United States are moving the nation toward international cooperation, the message warned against other forces that are trying to impel the nation toward isolation and withdrawal.



Schweitzer Enlarging Hospital At Lambarene

New York—Dr. Albert Schwei famous medical missionary, phil pher and musician, will welcome Nobel Peace Prize as a means to tensify his efforts on behalf of m kind in French Equatorial A where he runs a hospital at Lamb ne. The prize amounts to about 200.

The coveted award, the crow glory of his many achievements, given to Dr. Schweitzer at a when he is undertaking a new de opment program at the hospital.

A recent letter to Religious N Service, written by a member of hospital staff, told of the many demands being made on the 78-y old missionary.

"In addition to the usual work the hospital," the letter said, " buildings have to be constructed. B increasing numbers of leprosy tients who have heard about the ficient new drugs made in Ame have to be sheltered. Land is being carved out of the jungle— work, too, is being supervised by Schweitzer."

The staff member said Dr. Schw zer also is working on the comple of three books—a philosophical w a theological volume, and one on sic.

Dr. Schweitzer received the N Peace Prize for 1952, previously on ted. The 1953 award went to Gen of the Army George C. Marsh United States soldier-statesman gave his name to the Marshall Pla

Announcement of the award to Schweitzer was hailed by relig leaders and others throughout world who have watched his huma tarian operation in the African jun and the application of his philoso of "respect for life."

heran Laymen's Convention sses Unity

ouisville, Ky.—Unity among Lu-an churches was emphasized at the nial convention of the American eration of Lutheran Brotherhoods e.

peakers on panel discussions of e missions, scouting, and Lutheran wship stressed ways in which the groups comprising the Federation d work more closely together.

he Federation includes laymen of American Lutheran Church, Au-tana Lutheran Church, Evangelical heran Church, the Suomi Synod, United Evangelical Lutheran rch, and the United Lutheran rch. Some members of the Lu-an Church-Missouri Synod attend-convention sessions as observers.

dolph A. Hanson, Chicago, retiring eration president, told the dele-es:

It has been said that if unity of the heran churches is to come, it will e through the laity. If a vote were en today, I would say practically Lutheran laymen would vote, 'Aye,' an organic unity."

ederal District Judge Luther W. ngdahl of Washington, D.C., for-governor of Minnesota and a minent Lutheran layman, was an-er speaker. He said, "We can ill af-d to dissipate the resources of the sionary institutions of the Church superficial differences."

udge Youngdahl called for "a vi-nt, living, vital, aggressive, realis-Christianity in the marketplace."

Torm, Danish eologian, Dies

Copenhagen—Dr. D. Frederik Torm, fessor of New Testament at the iversity of Copenhagen for 37 years d a leader in the mission work of Danish State Lutheran Church, d at his home here. He was 83 rs old.

One of Denmarks's leading theolo-ns, he had a profound influence up-several generations of Lutheran nisters.

Although he retired from the uni-sity faculty at the age of 70 in 0, Dr. Torm continued his Church rk for a number of years.

He remained active until 1946 in the ernational Missionary Council and Kontinental Missionskonferenz, in h of which he had been prominent decades. In 1946, he also gave up chairmanship of the Danish Mis-nary Council.

A strong anti-Nazi from the early days of Hitler's rise to power, Dr. Torm assisted persecuted Danish Jews during the German occupation of this country.

Church Building Continues To Increase

Washington, D. C.—Construction of new churches continues to increase despite the usual downward building trend in the Fall, the Departments of Commerce and Labor reported.

Churches spent an estimated $46,-000,000 on new construction in Octo-ber, a contra-seasonal gain of $1,000,-000 over September, and $6,000,000 more than the same month a year ago.

The government report estimated that churches spent $383,000,000 for new buildings in the first ten months of this year, compared with $324,000,-000 in the same period a year ago.

Construction of new facilities by non-public schools also showed a con-tra-seasonal gain in October, with $40,-000,000 spent compared with $39,000,-000 in September and only $33,000,000 a year ago.

Thus far this year, non-public schools have spent $343,000,000 on con-struction, it was estimated, compared with $285,000,000 in the same period a year ago.

Private hospital and institutional construction has continued to decline, however. Such construction is 22 per cent behind the 1952 level. Since hos-pital construction was never affected by controls no backlog of postponed structures existed.

Non-public social and recreational construction activity amounted to $16,-000,000 in October, as against $12,000,-000 a year ago, bringing activity in this field to 27 per cent above the 1952 level.

Lutheran Church Sets Tithing Example

Minneapolis,, Minn.—Diamond Lake Lutheran church here has given a tithe that leaders of the Augustana Lutheran denomination hope sets an example for other congregations.

It took over the job of "mothering" a new Lutheran congregation in sub-urban Richfield and "tithed" itself to provide members for the new House of Prayer Lutheran congregation.

The transfer of members took place at a worship service in Diamond Lake church when the Rev. Gordon Bergin held a "Godspeed service" for 62 adult members of his congregation.

When this service was ended the 62 —and 76 of their children—formed an auto caravan and motored out to the public school in Richfield where the new congregation is worshipping tem-porarily.

In addition to the 138 baptized mem-bers that Diamond Lake provided (out of a membership of 1,821), the older congregation gave the new one anoth-er 50 Sunday school pupils who are not baptized members but who have been attending the Diamond Lake Sunday school.

The total gift puts Diamond Lake congregation over the historic 10 per cent tithe of Biblical times, officials pointed out.

Mr. Bergin told his congregation he had dreamed of the day when Dia-mond Lake could repay its own debt to the Augustana Lutheran denomina-tion by helping to form a new congre-gation.

Diamond Lake was founded in 1940 with 52 adults on its membership charter and six students in its Sunday school.

White House Gets Bibles In 78 Languages

Washington, D. C.—Every White House guest in the future will be able to read the Bible in his own language as the result of a gift to President and Mrs. Eisenhower of a collection of Bi-bles and New Testaments in 78 tongues.

Presentation of the Bibles was made at a White House ceremony by Daniel Burke of New York, president of the American Bible Society. He told the Chief Executive and Mrs. Eisenhower that the Scripture translations span the modern languages from Afrikaans to Zulu.

"The American Bible Society, which is supported by many denominations and which publishes and distributes the Bible in many languages without note or comment," Mr. Burke said, "presents to you for the White House library its editions in more than 70 of these languages for the use of White House guests.

"We are happy to make this gift be-cause we know how greatly you have emphasized the spirit which the Bible proclaims to all the world."

Besides Mr. Burke, those attending the ceremony included Dr. Robert T. Taylor, New York, a general secretary of the American Bible Society; and Dr. Edward L. R. Elson, pastor of the National Presbyterian church in Wash-ington, which the Eisenhowers attend.

The Lutheran Bible Institute Has New President

Chaplain Bernt C. Opsal of the U.S. Navy has accepted the call to become the next president of the Lutheran Bible Institute, according to announcement made recently by Dr. George Aus, chairman of the LBI Board of Trustees. Chaplain Opsal will succeed Dr. Oscar C. Hanson, who has accepted the call to full-time preaching evangelism in the Evangelical Lutheran Church.

Chaplain Opsal served in the U.S. Navy during the recent Korean conflict and also in the Pacific area during World War II. In addition to his chaplaincy duties, Chaplain Opsal has served as Information and Education Officer, Civil Readjustment Officer, Librarian and Athletic Officer.

Between his two terms of service in the navy, Chaplain Opsal served as pastor of Our Savior's Lutheran Church, Brooklyn, New York. During his ministry there, the congregation grew from a very small group to a large congregation numbering about 1000 members. He was instrumental also in the inauguration of "The Lutheran Gospel Hour," a weekly radio broadcast in the New York-New Jersey metropolitan area.

Chaplain Opsal is a graduate of Upsala College, West Orange, New Jersey, and of Luther Seminary, St. Paul, Minnesota. His graduate work includes special study in school administration at New York University and Biblical Seminary in New York. While at Orange High School and Upsala College, Chaplain Opsal was an outstanding athlete. During his theological training, he served as student assistant for one year in St. Olaf Lutheran Church, Austin, Minnesota. He also served as president of the student body during his senior year at Luther Seminary.

Graduate Work in Religious Journalism

Dean Wesley C. Clark of the School of Journalism, Syracuse University, today announced that a three-man faculty team has been formed to carry on the school's pioneering graduate work in religious journalism.

The program, which includes training in writing for new literates, is to be related to the magazine department, he said. This is chaired by Prof. Roland E. Wolseley, who recently returned from establishing a journalism department in an Indian university. Author of a book on church interpretation, he directed the religious journalism program from its founding here in 1949, and will continue to teach the graduate seminar in this field.

Robert Root, associate professor who took charge of the religious journalism program in Professor Wolseley's absence, will now head this phase of the school's work, the dean announced. Professor Root, who like Professor Wolseley has written for many church magazines, was formerly correspondent at Geneva, Switzerland, for the World Council of Churches.

Third man on the team is Robert S. Laubach, who received his master's degree in this sequence here last year. With his father, the literacy authority, Dr. Frank Laubach, he has worked [illegible] literacy teams in Asia and Africa, [illegible] now teaches a course in preparing [illegible] terials for adults who are learning [illegible] read.

While these three will have prim[illegible] responsibility for training in the [illegible] gious and literacy fields, Dean C[illegible] said that other members of the fa[illegible] ty will continue sympathetic effort[illegible] assist religious specialization in t[illegible] journalism courses.

The sequence aims to train yo[illegible] people to work on church magazi[illegible] with religious publicity offices, and[illegible] literacy teams abroad, he said.

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aduates already have important sts with church organizations in this untry and in such foreign countries Switzerland, India and the Philipnes.

n this vicinity the religious jourlism students have co-operated in a eekly religious news broadcast over SYR for the Syracuse Council of urches. They have also taught readg classes for illiterates at the Dunr Center and at an agricultural miants' camp near Fulton, the latter in operation with the New York State ouncil of Churches.

WF First to Help Victims f Israeli Raid on Kibya

New York—The Lutheran World ederation was the first organization rush relief supplies to the stricken llage of Kibya in Jordan after 53 eople were killed and many others jured in a raid on Oct. 14, according word received here from Dr. Edwin oll ,director of the Near East Branch the LWF.

In a delayed report to Lutheran orld Relief, which furnished most of e supplies, Dr. Moll also revealed at a Milk Center operated by the WF was among the buildings blown p in the raid, said to have been cared out by Israeli military forces. he center dispensed milk rations aily, out of which the villagers had een taught to make yogurt, native heese and other products.

The LWF, according to Dr. Moll, rovided four tons of flour, one ton f rice, beans, powdered milk, powered eggs and other supplies. All vailable blankets and quilts were ent to the scene from the federation's arehouse in Jerusalem.

Dr. George Farah and his nurse of he LWF medical clinics worked unemittingly to give injections and to ind up wounds, the report said, and a oup kitchen and a milk center were et up. Kibya has from 1800 to 2000 nhabitants. It is situated about a mile rom the Jordan-Israel border.

"For several days the Lutheran orld Federation was the only relief rganization on the scene," Dr. Moll aid. "Both the radio and press anounced several times that the LWF as the first organization to rush reief to the stricken village and that it rought the largest volume.

"As the cars ground to a stop in the illage square the inhabitants clusterd about them. With tears streaming own terror-stricken and anguished aces, they cried, 'The LWF has come. hank God that the cars of mercy ave come.'"

Evangelist Billy Graham Hails Martin Luther as Great Film

New York—Evangelist Billy Graham has issued an unsolicited endorsement of "Martin Luther," the feature film on the leader of the Protestant Reformation, it was announced here by Louis de Rochemont Associates, producers of the picture for Lutheran Church Productions, Inc.

Dr. Graham, who "dropped in off the street" to see the film at the Loop Theater in Chicago, when it was in its seventh week there, hailed the picture as "one of the most phenomenal and thrilling stories of modern times."

"No punches are pulled in giving the full story of why and how Protestantism was born and how justification by faith became the watchword of the Church," he said.

The noted evangelist urged Christians of every denomination to see the film because, he said, "it will strengthen their faith."

Bible in Magazine Format On Norway's Newsstands

Oslo, Norway—In an effort totally new to the conservative Lutheran countries of Scandinavia, the Church of Norway has sanctioned sale of the Gospels in magazine format on newsstands throughout the country in order to bring the Bible into people's homes and to make them read it.

It was announced here that a new edition of the Gospel by St. Mark, printed in magazine format and illustrated with photos of modern Norwegian life, has been released for sale at newsstands at the price of one crown (14 cents) each.

The modern illustrations, it was explained, were meant to emphasize the timeliness and timelessness of the Holy Scriptures.

It is hoped, the press reports said, that this new approach to Bible editions will help to bring the Holy Scriptures into many Norwegian homes which have had no Bible at all, and also to persuade people, who kept traditional editions of the Bible but never read them, to read the Gospel.

If the first edition, printed in 100,000 copies, proves popular, it will be followed by similar editions of other portions of the Bible.

The reports added that the Church in Denmark is contemplating a similar project.

5 Lutheran Laymen Honored For Rural Church Service

St. Paul, Minn.—Five Lutheran leaders were among rural church laymen who were awarded certificates for service to church and community at the National Convocation on the Church in Town and Country, sponsored here by the National Council of Churches.

Lutherans who received the certificate of merit were: Obed Wyum, Rutland, North Dakota, Evangelical Lutheran Church; Hjalmar Petersen, Askov, Minnesota, American Evangelical Lutheran Church; George Berntson, Edinburg, North Dakota, Lutheran Free Church; Tanner Jacobsen, Blomkest, Minn., Augustana Lutheran Church; and Theodore Larson, St. Peter, Minn., Augustana Luth Church.

They were recognized by the interdenominational convocation as "rural people who exalt Christ through Christian family life, through Christian relations in business and politics, and for service and support to the town and country churches."

Mr. Wyum, a prominent North Dakota farmer, is nationally known as a speaker on the Christian philosophy toward farming. Several times he has been called to Washington, D.C., to speak before groups at the Department of Agriculture. He is active in farm organizations and in the work of his local church.

Mr. Petersen, editor of the Askov American, has served in the Minnesota state legislature as lieutenant governor and as acting governor. The paper which he publishes has a circulation of 2300 — in a town of less than 400 population. Bethlehem Lutheran Church in Askov has received his loyal support.

Mr. Berntson operates a grain, stock, and potato farm in the Red River Valley. Four of his eight children have had college training, one is in nurses' training, and two are in high school. One son is serving the Lutheran Free Church as a pastor, and another son is preparing for the ministry. At the Hitterdal Lutheran Church, he has been Sunday School superintendent for more than 20 years, serves as a deacon, and is an active lay leader. He is director of Oak Grove Lutheran High School at Fargo and the Deaconess Hospital at Grafton. Mr. Berntson's community activities include school and farm organizations.

No Inherent Right to Advertise Intoxicating Liquors

Since the National Temperance and Prohibition Council has launched a Crusade Against Liquor Advertising, their right to do so has been called in question on the ground that the manufacture and sale of intoxicating liquors

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is a legal business and, therefore, its advertising is legal and no one has any right to interfere with it. What right, its challengers say, have you to bring the pressure of public opinion to bear upon the editors, publishers, managers or owners of newspapers, magazines, radios, televisions, or other media that accept liquor advertisements or on legislators, to enact legislation, to stop this advertising?

What is the answer to this?

The answer is that there is no *right* no *natural, inherent,* or, as we say in the Declaration of Independence, *"Inalienable"* right to engage in the business of manufacturing or selling intoxicating liquors, and, therefore, no right—natural, inherent, inalienable right—in advertising them for the purpose of aiding in their sale.

To engage in the business of an ordinary calling, such as agriculture, mining, manufacture of goods—of any business which is not injurious to the public welfare—is a natural, inherent right in which any one has a right to engage.

The traffic in intoxicating liquor does not belong to this class of business. It is a *"Special Privilege"* business, which has no right to exist apart from a *special* permit by government, and in the conduct of which the government can hedge it about with all manner of restrictions, can even prohibit it altogether.

The reason for this is the inevitably dangerous and evil character of the business. Thus our Courts, from the lowest to the highest, have declared for a hundred years.

Since the liquor business is special privilege business, which exists by sufferance and has no *inherent* right to exist, it follows that the business of advertising it is also a *special* privilege, and not an inherent right, business. It follows, therefore, that the advertising of alcoholic liquors can be regulated, restricted and also prohibited without infringing upon any right of the advertisers.

The National Temperance and Prohibition Council is clearly within its rights in launching a Crusade Against Liquor Advertising. Furthermore, the Council believes it to be its *imperative duty* to arouse the American people to protest to those who are annually receiving from the liquor industry the huge sum of $250,000,000 for the use of their facilities for advertising the industry's products to increase their sale and consumption.

The Crusade is gaining in momentum from week to week. Letters are pouring in to headquarters from all parts of the United States, expressing interest and a desire to participate in the Crusade. A four-page Circular which gives full information regarding the Crusade is going out, on orders, at the rate of 300 to 400 daily.

All who oppose this advertising of alcoholic beverages are asked to join with the 23 national organizations of the Counil sponsoring the Crusade. For information and copies of the Crusade Circular (Cost: 1 to 10 copies, 10c each; 25 to 40 copies, 8c each; 50 copies and over, 6c each), write—Dr. R. H. Martin, Chairman, Committee Against Liquor Advertising, N.T.P.C., 209 Ninth Street, Pittsburg 22, Pa.

Swedes Report Record Contribution to LWF

Malmoe, Sweden—Since 1946 the Swedes have raised over 1.1 million crowns or approximately $212,000 for the Lutheran World Federation, it was announced here at the "Lutherdays," November 8 and 9.

The "Lutherdays," with a number of prominent churchmen participating, were held in connection with the annual meeting of the Swedish Na Committee for the LWF. The fe tion's work and Swedish particip in it was explained at a numb public meetings.

The reports on Swedish cont tions to the LWF said that they been constantly increasing ever 1946, and reached the peak of 27 crowns or about $53,000 this year

The total of 1.1 million crowns tributed to the LWF does not in 420,000 crowns or about $81,000 r during the last two years for the cial program known as "Aid to Refugees," which is aimed at pro ing permanent homes in the ins tions of the Church of Sweden for ugees from Germany, Austria Trieste.

Other special programs of Swedish National Committee for LWF include aid to institutions gi shelter to refugees in Germany Austria, providing literature for theran churches in Poland and H gary, providing pastors for Luthe in France and Colombia, and the e ing of a special quarterly with ci lation of some 12,000.

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anese Cherry Trees
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ew York—Cherry trees will be en to churches and organizations over the United States which make cial contributions to the new Inter- ional Christian University in Ja-

or each gift of $250 received after uary 1, 1954, the contributing rch or organization will receive a anese cherry tree as a token of ap- ciation from the Japan Interna- al Christian University Foundation New York. In states where cherry s will not stand the colder climate, er awards will be given.

his special nation-wide appeal is attempt to accomplish two pur- es, explained the Rev. Dr. Stanley Stuber, General Secretary of the ndation. The first is to secure ds for the International Christian versity, which officially opened in il this year and the second is to e all contributions of $250 or more e on elements of an educational spiritual experience.

The value of the cherry tree will end very largely upon the way n church or organization receives honors it. It is in itself a symbol Christian cooperation between istians in America and Christians Japan. As it grows, and flowers, in church or parsonage yard, it will a constant reminder of I.C.U. It grow along with the new univer-

The planting and dedicatory serv- can be a real Christian experience. nents of stewardship, Christian cation, and world missions, come play. Those who attend this serv- will realize that in helping I.C.U. are helping the whole Christian ld community," Dr. Stuber said.

lptor Says Peace Possible
y through Return to Religion

great sculptor whose life has been ely devoted to the creation of re- us art, believes that man must rn to God in order to achieve e.

an Mestrovic, internationally fa- s Yugoslav (Croatian) sculptor now works and teaches at Syra- University, said this month, that y people have placed expediency re human good, and consequently lost both inner and outer peace. Christmas," Mestrovic said, "is a during which mankind should in- gate the extent to which it has ed away from religion, and begin necessary journey back to God."

e internationally acclaimed sculp- turned toward religious subjects in 1913, after the Balkan wars. The two world wars which have followed strengthened his conviction that "no other force outside religion can bring peace."

One of the most impressive achievements in Mestrovic's long career as an artist is his 29 panel "Life of Christ Series." It was started in Yugoslavia, continued in Switzerland after his release from prison during World War II, and finished at Syracuse University.

Some of his other religious works include "Pieta," Head of Moses, Madonna and Child, Christmas Song, Saint Mark, Christ of the Cross, Mourning Over Christ and Angel with a Flute.

The 70-year-old sculptor, whose black beard has only lately become sprinkled with grey, is represented in the permanent collections of more than 20 of the world's most famous museums. He made art history in 1947 when he gave his one-man exhibition in the Metropolitan Museum of Art. This year he was chosen as the sculptor to receive the American Academy of Arts and Letters Award of Merit.

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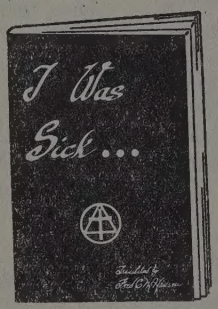

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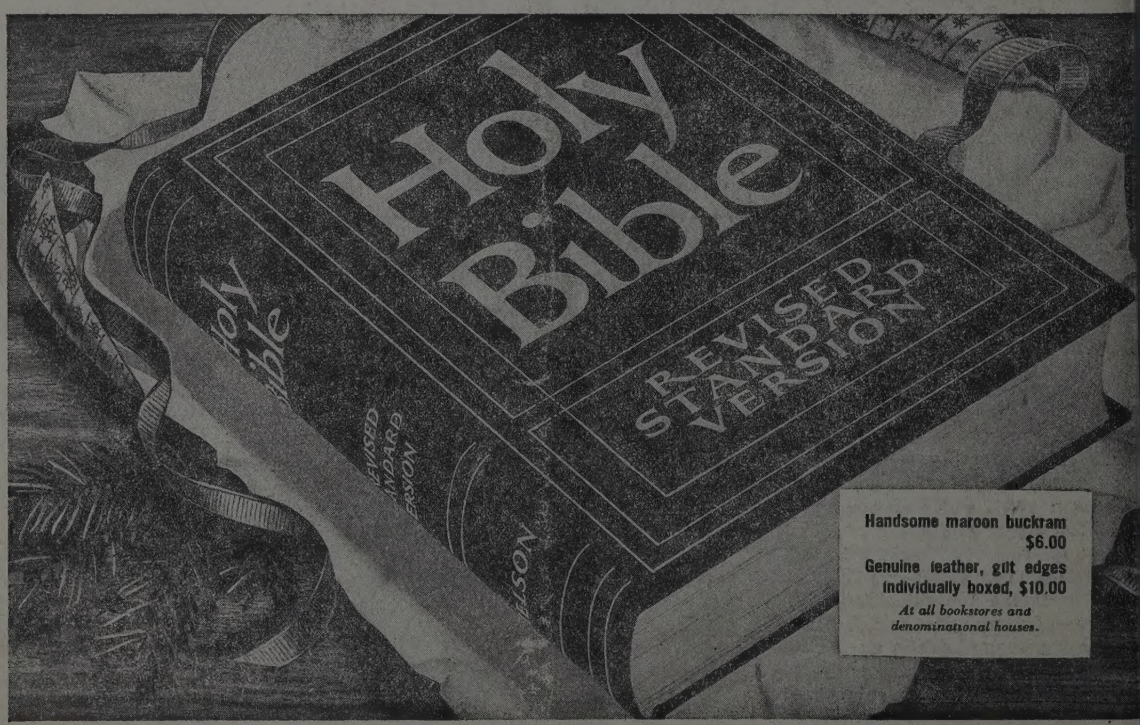

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